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A  
GEOGRAPHICAL AND HISTORICAL  
DESCRIPTION  
OF  
ANCIENT GREECE;

WITH  
A MAP, AND A PLAN OF ATHENS.

BY  
THE REV. J. A. CRAMER, M. A.  
LATE STUDENT OF CHRIST CHURCH.

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IN THREE VOLUMES.

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..... καθ' Ἑλλάδα γῆν στραφόμενος, ἥδ' ἀνὰ νήσους,  
Ἰχθυόεντα περὶ πότον ἐπ' ἀτρίγετον—  
THEOGN. 247.

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## P R E F A C E.

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**T**HE plan of the present Work being altogether similar to that on Italy, which has already appeared from the Clarendon Press, it will not be necessary to advert here to the method which has been adopted in its composition. Little also need be said on its utility, in a place where the history of antiquity forms so essential a branch of public instruction. The same inducements which led to the publication of the Ancient Italy, existed perhaps in a still greater degree with regard to Greece; since, from the geography of that country being less known, it appeared to be more susceptible of illustration and improvement. Till within a few years we possessed in no language a detailed and full description of the former state of that interesting country. The student, who was desirous of

becoming acquainted with its ancient topography, was compelled to collect his information from the *Græcia Antiqua* of Palmerius, a useful but unfinished manual; the abridgments of Ubbo Emmius and Cellarius; and detached dissertations and treatises scattered through the voluminous *Thesaurus* of Gronovius. The work of the Abbé Barthelemy must indeed be considered as having in some degree supplied the deficiency; but, though the *Travels of Anacharsis* communicate much valuable information on the political and moral condition of Greece, it is evident that many historical details are lost from the circumscribed plan which the author has adopted. Nor can these in fact be supplied but by the method here adopted of assigning to each people, province, and city its own local and peculiar circumstances and events. Professor Mannert of Landshut is the first writer who has treated at length of the history of Ancient Greece, with reference to its topography, in the seventh and eighth volumes of his very useful publication on the Geo-

graphy of the Greeks and Romans; and the subject has been further enlarged upon by Professor Müller of Gottingen in his "History of the Hellenic Tribes and Cities," and still more recently by Professor Krüse of Halle in his "Geographical and Antiquarian View of Ancient Greece and her Colonies," a work of very great research and erudition, but of which only two volumes have as yet appeared, containing the description of Attica, Megaris, Bœotia, and Locris.

But though this field of inquiry has been already exhausted, as it were, by the German antiquaries, we have as yet in our own language only elementary abridgments to put into the hands of students in the Universities. The present volumes, therefore, it is hoped, will serve to fill up a desideratum in our books of classical instruction. My primary materials have been the Greek historians, geographers, orators, and chief poets, all of whom I have reperused with attention for the purpose of extracting from them whatsoever was illustrative of local history and topography.



With the view also of rendering the work more useful, by a constant reference to the comparative localities of modern Greece, it was necessary to have recourse to those travellers and antiquaries who have made the tour of Greece, and carefully explored its ancient vestiges and monuments. In this department our own countrymen stand foremost, and the reader will find the well-known names of Chandler, Clarke, Gell, Dodwell, Hawkins, Holland, and Leake, quoted at almost every page, as authorities for the existence of ruined cities, and the identity of ancient sites.

Since the time of D'Anville the geography of Greece has been greatly improved by the researches of the travellers here mentioned, as well as those of Messrs. Barbié du Bocage and Pouqueville, and the maritime surveys undertaken by order of our government and that of France. It is from these several sources that the Map which accompanies this work has been traced and compiled. Its basis being the Map of Turkey in Europe, published at Paris in 1822 by the Chevalier La-

pie, and that of Greece, composed and edited by the same eminent geographer in 1826. I am far from presuming to offer it to the public as the most correct that could be made; but I shall rest satisfied if it be found a material improvement on those which have hitherto appeared, and if the younger members of this University, for whose use it is principally designed, may thereby be enabled to trace more clearly and accurately the military events described by the historians of Greece and Rome.



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## SECTION I.

# ANCIENT GREECE.

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General geographical view of the country—Its boundaries and principal divisions—Inquiry into the earliest state of Grecian population, and the origin of the different tribes of which it was composed.

IT is universally acknowledged, that the name of Hellas, which afterwards served to designate the whole of what we now call Greece, was originally applied only to a particular district of Thessaly. At that early period, as we are assured by Thucydides, the common denomination of Hellenes had not yet been received in that wide acceptance which was afterwards attached to it, but each separate district enjoyed it distinctive appellation, derived mostly from the clan by which it was held, or from the chieftain who was regarded as the parent of the race. In proof of this assertion the historian appeals to Homer, who, though much posterior to the siege of Troy, never applies a common term to the Greeks in general, but calls them Danai, Argivi, and Achæi.

The opinion thus advanced by Thucydides finds support in Apollodorus, who states, that when Homer mentions the Hellenes, we must understand him as referring to a people who occupied a particular district in Thessaly. The same writer ob-



serves, that it is only from the time of Hesiod and Archilochus that we hear of the Panhellenes. (Apolod. ap. Strab. VIII. p. 370.) It is true that the word occurs in our present copies of Homer, as in this verse, (Il. B. 530.)

ἔγχει δ' ἐκέαστο Πανέλληνας καὶ Ἀχαιοὺς,

but Aristarchus, and other critics, rejected it as spurious. (Schol. Il. loc. cit.) From Strabo, however, we learn that this was a disputed point; and he himself seems inclined to imagine that Homer did not assign to the word Ἑλλας so limited a signification as Thucydides supposed. (VIII. p. 370. and XIV. p. 661.) But whatever may be thought of the testimony of Homer in regard to this question, we can have no doubt as to the extension which the terms Ἑλλας and Ἑλληνες acquired in the time of Herodotus, Scylax, and Thucydides. Scylax, whose age is disputed, but of whom we may safely affirm that he wrote about the time of the Peloponnesian war, includes under Hellas all the country situated south of the Ambracian gulf and the Peneus. (Peripl. p. 12. et p. 25.) Herodotus extends its limits still farther north, by taking in Thesprotia, (II. 56.) or at least that part of it which is south of the river Acheron. (VIII. 47.) But it is more usual to exclude Epirus from Græcia Propria, and to place its north-western extremity at Ambracia, on the Ionian sea, while Mount Homole, near the mouth of the Peneus, was looked upon as forming its boundary on the opposite side. This coincides with the statement of Scylax, and also with that of Dicæarchus in his description of Greece, (v. 31.)

Ἡ δ' Ἑλλάς ἀπὸ τῆς Ἀμβρακίας εἶναι δοκεῖ  
 Μάλιστα συνεχῆς τὸ πέρας. αὐτὴ δὲ ἔρχεται  
 Ἐπὶ τὸν ποταμὸν Πηνειὸν, ὡς Φιλίας γράφει,  
 Ὅρος τε Μαγνήτων Ὀμόλην κεκλημένον.

We may add, that Lycophron styles it the land enclosed between the river Arachthus and the Libethrian gates of Dotium. In regard to this passage, it may be necessary to observe, that the Arachthus is the river on which Ambracia was seated; and Libethra and Dotium were situated in Thessaly, close to Mount Homole and the mouth of the Peneus. It was indeed objected by some writers, that Thessaly did not form part of Greece properly so called; but Dicæarchus justly remarks, that it would be absurd not to include under this denomination a country in which the original Hellas was contained. (p. 21. et seq.)

It will here be proper to notice, that though the Peloponnesus was undoubtedly admitted to form part of Greece and the Hellenic body, (Thuc. I. 2. et passim. Herod. VIII. 60. Strab. VIII. p. 334.) it is more commonly considered as a distinct portion of that country, enjoying its own specific appellation. (Scylax, Peripl. p. 15. Dicæarch. Stat. Græc. p. 20. Dionys. Perieg. v. 403. Plin. IV. c. 4.) By thus assigning to Græcia Propria those limits which are acknowledged by ancient writers, we have excluded from its boundaries countries which, though not strictly Hellenic, possess an historical interest scarcely inferior to that of any part of Greece. The affairs of Epirus, Macedonia, and Thrace, form so important a feature in the pages of Grecian historians and Grecian orators, the fortunes of those provinces are so linked with the poli-

tical events in which Athens, Sparta, and Corinth are concerned, that they could not with propriety be omitted in a work which professes to connect the history of ancient Greece with what we know of its topography and statistics.

With this view I have admitted Illyria within the limits of my proposed plan, more especially that portion of it which was colonized by the Greeks, together with Epirus, Macedonia, and Thrace, including the Chersonnese, which was thickly peopled with settlers from Greece, and mention of which occurs in almost every page of her poets and historians. Each of the countries here named will be treated of in a separate section. In Græcia Propria we shall have the following divisions: Thessalia, Acarnania and its islands, Ætolia and Athamania, Doris, Locris, and Eubœa, Phocis, Bœotia, Attica, and Megaris. The Peloponnesus, and its provinces, together with the adjacent islands, will form the third and last portion of the whole.

The northern boundary of the Grecian continent, such as it is described in the following pages and the annexed map, is formed by the great mountain-chain, which, branching off from the Julian Alps near the head of the Adriatic, traverses those extensive regions known to the ancients under the names of Illyria, Dardania, Pæonia, and Thrace, and terminates at the Black sea. (Strab. VII. p. 313.) The principal summits of this central ridge are celebrated as the Scardus, Orbelus, Rhodope, and Hæmus of antiquity, and constitute some of the highest land of the European continent.

Ionium  
Mare.

Of the seas which encompass Greece, that on the western side was called Ionium Mare; the portion

of it which at present bears the name of Adriatic, or gulf of Venice, being termed by the Greeks *Ionius Sinus*. This was reckoned to commence from the Acroceraunian promontory on the coast of Epirus, and the Iapygian promontory on that of Italy. (Scyl. Peripl. p. 11. Thuc. I. 24.) Some writers however have not always observed this distinction, but have applied the name of Ionian sea to what the authors above quoted include under that of *Ἰόνιος κόλπος*, (Strab. VII. p. 317. Theophrast. Hist. Plant. VIII. 10. Conon. ap. Phot. Appian. Civ. Bell. V. Dio Cass. XLII.)

That portion also of the Ionian sea which adjoins Sicily was not unfrequently named after that island. *Siculum Mare*.

Ὠρικὴν ὑπὲρ αἶαν ἐρεῖδεται Ἑλλάδος ἀρχὴ  
πολλὸν ἀνερχομένη, διςσὴ ζωσθεῖσα θαλάσση  
Αἰγαίη, Σικελίῃ— DIONYS. PERIEG. v. 399.

(Strab. VII. p. 323. Plin. IV. 2.) but Pindar and Euripides designate it by the former appellation.

Καὶ κεν ἐν ναυσὶν μόλον Ἰ-  
ονίαν τέμνων θάλασσαν,  
Ἀρέθουσιν ἐπὶ  
Κράναν— PUTH. III. 120.  
Ἰόνιον κατὰ πόντον ἐλάτῃ  
πλεύσασα, περιβρύτων  
ὑπὲρ ἀκαρκίστων πεδίων  
Σικελίας— PHŒN. 219.

The origin of the name is variously accounted for. Æschylus derives it from Io, Prom. 864.

χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς  
σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται  
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς—

Theopompus from Ion, an Illyrian chief; (Strab. VII. p. 316. Schol. Apoll. Rh. IV. 308.) and others

from some Ionians who were said to have perished there. (Schol. Pind. Pyth. III. 120.)

Mare Liby-  
cum.

The sea which washed the southern coast of the Peloponnesus took its name from the great Libyan continent, which it served to separate from Greece. (Strab. VII. p. 323. et 325.)

Quem qui scire velit, Libyci velit æquoris idem  
Discere quam multæ zephyro turbentur arenæ.

GEORG. II. 105.

Mare Creticum.

On the south-east the Peloponnesus was bounded by the Cretan sea, which divided it from the celebrated island whence its name was derived. (Strab. VII. p. 323. Thuc. V. 110. Polyb. V. 19, 5.) The appellation of Mare Carpathium denoted that portion of it which lies between Crete and the adjoining island of Carpathus. (Strab. X. p. 489.)

Delphinum similes, qui per maria humida nando  
Carpathium Libycumque secant luduntque per undas.

ÆN. V. 594.

Ægæum  
Mare.

By the name of Ægæum Mare the ancients designated that portion of the Mediterranean which intervenes between the eastern shores of Greece and the opposite continent of Asia Minor. Tradition referred the origin of its name to Ægeus, but Strabo, with more probability, deduced it from the little island of Ægæ in the vicinity of Eubœa. (Strab. VIII. p. 386. Cf. Plin. IV. 2.) The Ægæan was accounted particularly stormy and dangerous to navigators, whence the proverb τὸν Αἰγαῖον πλεῖ. (Æsch. Agam. 642. Artemid. II. 12. Suid. v. Αἰγαῖον πέραγος.)

Otium divos rogat in patenti  
Prensus Ægæo, simul atra nubes  
Condidit Lunam, neque certa fulgent

Sidera nautis.

HOR. Od. II. 16.

Ac velut Edoni Boreæ cum spiritus alto  
Insonat Ægæo, sequiturque ad litora fluctus  
Qua venti incubuere—— ÆN. XII. 365.

The Mare Myrtoum was that part of the Ægæan <sup>Myrtoum</sup> <sup>Mare.</sup> which lay between the coast of Argolis and Attica. (Strab. VII. p. 323. VIII. 375.) Pausanias reports that it was so called from a woman named Myrto. (Arcad. 14.)

Nunquam dimoveas ut trabe Cypria  
Myrtoum pavidus nauta secet mare.  
HOR. OD. I. 1, 14.

Another portion of the Ægæan received the name <sup>Icarium</sup> <sup>Mare.</sup> of Icarium from Icarus, one of the Cyclades, or, as some supposed, from the untimely fate of the son of Dædalus. (Strab. XIV. 639.)

Luctantem Icaris fluctibus Africum.  
HOR. OD. I. 1, 15.

Transit et Icarium, lapsas ubi perdidit alas  
Icarus, et vastæ nomina fecit aquæ.  
OVID. FAST. IV. 283.

Strabo, in his view of Greece, which is peculiar to himself, divides it into five peninsulas, the first of which is the Peloponnesus, separated from the Grecian continent by an isthmus of forty stadia. The second is reckoned from the town of Pagæ, on the Corinthian gulf, to Nisæa, the haven of Megara; the distance of this isthmus is one hundred and twenty stadia. The third is enclosed within a line drawn from the extremity of the Crissæan bay to Thermopylæ, across Bœotia, Phocis, and the territory of the Locri Epicnemidii, a space of five hundred and eight stadia. The fourth is defined by the gulf of Ambracia and the Melian bay, separated from each other by an isthmus of eight hundred

stadia. The fifth is terminated by a line traced also from the Ambracian gulf across Thessaly, and part of Macedonia, to the Thermaicus Sinus. (Strab. VIII. p. 334.)

No part of Europe, if we except Switzerland, is so mountainous throughout the whole of its extent as Greece, being traversed in almost every direction by numerous ridges, the summits of which, though not so lofty as the central range of the Alps, attain, in many instances, to the elevation of perpetual snow. The most considerable chain is that which has been described as forming the northern belt of Greece, and which divides the waters that mix with the Danube from those that fall into the Adriatic and *Ægæan*. It extends its ramifications in various directions throughout the ancient countries of the Dalmatians, Illyrians, *Pæonians*, Macedonians, and Thracians, under different names, which will hereafter be more particularly specified. Of these the *Scardus* and *Candavii Montes* are the most important and extensive. Striking off nearly at right angles from the central chain on the borders of ancient Dalmatia and Dardania, they served to mark the boundaries of Illyria and Macedonia; thence continuing in the same direction, under the still more celebrated name of *Pindus*, they nearly divided the Grecian continent from north to south, thus separating Epirus from Thessaly, and the waters of the Ionian sea from those of the *Ægæan*, and uniting at length with the mountains of *Ætolia*, *Dolopia*, and *Trachinia*. From *Pindus* the elevated ridges of *Lingon*, *Polyanus*, and *Tomarus* spread to the west over every part of Epirus, and finally terminate in the *Acroceraunian* moun-

tains on the Chaonian coast. The Cambunii Montes branch off in the opposite or eastern direction, and form the natural separation between Macedonia and Thessaly, blending afterwards, near the mouth of the Haliacmon, on the Thermaic gulf, with the lofty summits of Olympus. The latter runs parallel to the sea, as far as the course of the Peneus, and is succeeded by the chain of Mount Ossa, and this again by Mount Pelion, along the Magnesian coast. At a lower point in the great Pindian range, where it assumes the appellation of Tymphrestus, Mount Othrys stretches eastward, thus forming the southern enclosure of the great basin of Thessaly, and terminating on the shores of the Pagasæan bay.

Mount Cæta is situated still further to the south. After forming near the mouth of the Sperchius the narrow defiles of Thermopylæ, it encloses the course of that river in conjunction with the parallel ridge of Othrys, and after traversing the whole of the Grecian continent from east to west, unites, on the shores of the Ambracian gulf, with the mountains of the Athamanes and Amphilochians. Connected with Mount Cæta, in a south-westerly direction, are Corax and Aracynthus, mountains of Ætolia and Acarnania; while more immediately to the south are the celebrated peaks of Parnassus, Helicon, and Cithæron, which belong to Phocis and Bœotia. A continuation of the latter mountain, under the names of Cænean and Geranean, forms the connecting link between the great chains of northern Greece with those of the Peloponnesus.

The principal rivers of Greece are furnished, as might naturally be expected, by the extensive provinces of Thrace, Macedonia, and Illyria. In Thrace



we find the Hebrus, *Maritza*, and Strymon, *Stroumona*; in Macedonia, the Axios, *Vardar*, the Erigonus, *Kutchuk*, the Lydias, *Caraismak*, and the Haliacmon, *Indje Mauro*. In Illyria, the Drilo, *Drino*, the Genusus, *Scombi*, and the Apsus, *Ergent*. Some considerable streams flow also into the Ionian sea from the mountains of Epirus; such as the Aous, now *Voioussa*, the Aractus, or river of *Arta*; and still further south, the rapid, but troubled Achelous, now *Aspropotamo*. In Thessaly, the Peneus, named by the modern Greeks *Salembria*, takes its rise from Pindus, and, after collecting numberless tributary streams, traverses the famous gorge of Tempe, and falls into the gulf of Therme.

The Sperchius, now *Hellada*, a river of southern Thessaly, coming from Mount Tymphrestus, is received into the Maliac gulf, a little to the north of Thermopylæ. The Cephissus, now *Mauro*, rises in the Phocian mountains, and, after flowing through part of that province and of Bœotia, empties itself into the Copaic lake. The Asopus, *Asopo*, passes through the southern plains of Bœotia, and is lost in the narrow sea which separates the continent from Eubœa. Lastly, we may mention the Evenus, now *Fidari*, a river of ancient Ætolia, which falls into the Corinthian gulf a few miles to the east of the Achelous. The most considerable lakes of Greece are those of *Scutari* and *Ochrida* in Illyria, the Labeatis Palus and Lychnitis Palus of ancient geography. In Macedonia, those of *Takinos* and *Betchik*, near the Strymon, answer to the Cercinitis and Bolbe. In Epirus, the lake of *Ioannina* is perhaps the Pambotis Palus of Eustathius. Frequent mention is made by classical writers of the Lacus Bœ-

bias, now *Carlas*, of Thessaly. Ancient historians have also noticed some lakes in Acarnania and Ætolia, the most considerable of which was that of Trichonium, now *Vrachori*, in the latter province. In Boeotia, the lake of Copæ has exchanged its name for that of *Topolias*.

An inquiry into the origin of the earliest settlers in ancient Greece seems to be one of those questions from which no satisfactory result is to be expected; all that has hitherto been written on the subject having only served to furnish additional proof of the doubt and obscurity in which it is enveloped. We may presume, that the descendants of Japhet possessed themselves of this country after quitting the central regions of Asia; but, with the knowledge of this general fact, we must, it appears, content ourselves, without attempting to trace the progress of these wandering tribes from the plains of the Tigris and Euphrates to the shores of the Euxine and the ~~Ægean~~. Leaving therefore to Bochart, and other learned commentators, to decide whether or not the sacred text refers to Greece under the names of Kittim and Dodanim, I shall pass on at once to examine the details which the writers of antiquity have transmitted to us respecting the early population of that country. Strabo, who appears to have been diligent in collecting these accounts, represents Greece, on the authority of Hecataeus the Milesian, as inhabited, in remote ages, by several barbarian tribes, such as the Leleges, Dryopes, Caucones, and Pelasgi, with the Aones, Temmices, and Hyantes. (VII. p. 321.) These apparently overspread the whole continent of Greece, as well as the Peloponnesus, and were in possession

of that country when the migrations of Pelops and Danaus, of Cadmus and the Phœnicians, and of the Thracians headed by Eumolpus, produced important changes in the population, and probably in the language, of every portion of the territory which they occupied. The tribes here enumerated by Strabo must therefore be considered as the most ancient inhabitants of the Hellenic continent which are known to us; but to attempt to discriminate between their respective eras with the scanty materials which have reached us, would probably be a task surpassing the abilities of the most indefatigable antiquary. If it be necessary however to adopt some decided opinion on the subject (and in such obscure and complicated questions, it seems difficult to avoid falling into some system,) I should be inclined to follow the notions of the learned Mannert<sup>a</sup>. With respect to the Leleges, and the other tribes above enumerated, he regards them as the original inhabitants of the Grecian continent, and prior to the Pelasgi, though on account of their wandering habits, they were not unfrequently classed with that more celebrated race. He grounds his opinion on a passage of Hesiod, which speaks of the Leleges as coeval with Deucalion, together with other citations adduced from Strabo in the place already referred to. Aristotle assigns to them Acarnania, Locris, and Bœotia. (ap. Strab. loc. cit.) Pausanias leads us to suppose they were established at a very early period in Laconia, for he speaks of Lelex as the oldest indigenous prince of that country. (Lacon. 1.)

It appears that they were not confined to the con-

<sup>a</sup> Geogr. t. VIII. p. 20.

continent of Greece, since we find them occupying the islands of the *Archipelago* in conjunction with the Carians, an ancient race, with whom they were so much intermixed as to become identified with them. (Herod. I. 171. Strab. loc. cit. et XIV. p. 376.) We know also from Homer that a portion of this widely diffused tribe had found its way to the shores of Asia Minor. (Il. K. 429.)

Belonging to the same stock were the ancient Curetes of Ætolia and the Teleboæ and Taphii, pirates of Acarnania and the islands situated near its shores. We may also consider the Acarnanians and the Ætolians themselves as descended from this primitive race, though the latter were associated with a colony from Peloponnesus, of which the leader's name prevailed over that of the indigenous Curetes.

Little seems to be known of the Caucones, who, together with the Leleges, are ranked by the historian Hecataeus among the earliest nations of Greece. We collect from Homer that they inhabited the western part of Peloponnesus, (Odys. Γ. 366.) which account is confirmed by Herodotus. (IV. 148.) Homer, however, in another place enumerates them among the allies of Priam, which leads to the conclusion that they had formed settlements in Asia Minor, as well as the Leleges. (Il. K. 429.) In support of this supposition, Strabo affirms that many writers assigned to the Caucones a portion of Asia Minor near the river Parthenius; and he adds, that some believed them to be Scythians or Macedonians, while others classed them generally with other tribes, under the name of Pelasgi; (XII. p. 542.) In his own time, all trace of the existence of this ancient race had disappeared. (XII. p. 544.)

The Dryopes seem to have first settled in the mountainous regions of Œta, where they transmitted their name to a small tract of country on the borders of Doris and Phocis, (Herod. I. 56. Strab. IX. p. 434.) Dicæarchus, however, extends their territory as far as the Ambracian gulf. (v. 30.)

We know from Herodotus that they afterwards passed into Eubœa, and from thence into Peloponnesus and Asia Minor. (VIII. 73. I. 146.) It is worthy of remark, that Strabo ranks the Dryopes among those tribes chiefly of Thracian origin, who had from the earliest period established themselves in the latter country, towards the southern shores of the Euxine. (XIII. p. 586.)

To the same primeval times must be referred the Aones, who are said to have occupied Bœotia before the invasion of Cadmus, and the reign of Cecrops in Attica; (Strab. IX. p. 397. and p. 401.) We hear also of the Ectenes, Hyantes, and Temmices, which probably belonged to the same family, from the circumstance of their having all held possession of that fertile portion of Greece. (Strab. IX. p. 401. Pausan. Bœot. c. 5. Lycophr. v. 644. and 786.)

We are now to speak of the Pelasgi, a numerous and important people, and as such, entitled to a greater share of our notice than any of the primitive Grecian tribes hitherto enumerated. To examine, however, all the ancient traditions which have been preserved relative to this remarkable race, and still further to discuss the various opinions which have been upheld respecting its origin in modern times, would of itself occupy a volume, and consequently far exceed the limits of a work designed for more general purposes. I shall therefore

endeavour to present the reader with a summary account of what has been transmitted to us by the ancients, as well as of the conclusions to which modern critics have arrived, on this subject<sup>b</sup>. We may observe that almost all the historians, poets, and mythologists of antiquity, derive their appellation from a hero named Pelasgus, though they differ in their account of his origin. Some supposing him to have sprung from the earth, others representing him to be the son of Jupiter and Niobe. (Asii frag. ap. Pausan. Arcad. 1. Æsch. Suppl. 265. Ephor. ap. Strab. V. 219. Dion. Hal. Ant. I.) They concur also in attributing to the Pelasgi the first improvements in civilization and in the arts and comforts of life. (Pausan. Arcad. I. Herod. II. 51. Diod. Sic. III. Eustath. ad Il. B. 841.) They were not confined to one particular portion of Greece, for we find them spread over the whole country; but they are stated to have occupied, more especially, Epirus and Thessaly, (Herod. II. 51. Strab. V. p. 218.) parts of Macedonia and Thrace, (Thuc. IV. 109. Herod. I. 57. Justin. VII. 1.) the shores of the Hælléspont and the Troad, together with the Cyclades and Crète, (Herod. I. 57. Conon ap. Phot. XLI. Dion. Hal. Ant. I. Anticlid. ap. Strab. V. 219. Hom. Il. B. 841. Od. T. 175.) Bœotia and Attica; (Strab. IX. p. 616. Herod. VIII. 44.) in the Pælo-

<sup>b</sup> The reader, who wishes to enter more deeply into the history of the ancient Pelasgi, may consult Salmasius de Lingua Hellenistica; Palmer. Græc. Antiq. I. I. c. 9; l'Abbé Geinoz. Recherches sur l'Origine des Pelages, avec l'histoire de leurs Migrations, Mem. de l'Acad. t.

XIV. p. 154. et t. XVI. p. 106; Larcher, Histoire d'Hérodote, Chronologie. t. VII. c. 8. Marsh's Horæ Pelasgiæ, Cambridge 1815. 8°. Mannert. Geogr. t. VIII. p. 22. Wachsmüth Hellenische Altherthumskunde, Halle 1826. Einleit. p. 25.

ponnesus, Achaia, Arcadia, and Argolis. (Herod. VII. 94. Pausan. Arcad. 1. Herod. I. 146. Æsch. Suppl. 265. Eurip. Archel. ap. Strab. V. p. 219.)

I have already had occasion to notice their numerous and extensive settlements in Italy; such were in fact the migratory habits of this people, that they obtained in consequence the nickname of *πελαργοί*, or storks, from the Athenians; (Myrsil. Lesb. ap. Dion. Hal. Ant. I. Strab. V. p. 219. Hesych. v. *Πελαργικοί νόμοι*.) and we have reasons for believing that the term of Pelasgi was afterwards applied to tribes which resembled them in regard to the frequency of their migrations, although of a different origin. We cannot doubt, however, the existence of a nation specifically so designated, since we find it mentioned by Homer in his account of the allies of Priam. (B. 841. K. 429. Strab. XII. p. 620.)

Great and universal, however, as was the ascendancy usurped by the Pelasgic body in the earliest ages of Greece, its decline is allowed to have been equally rapid and complete. In proportion as the Hellenic confederacy obtained a preponderating power and influence, the Pelasgic name and language lost ground, and at length fell into such total disuse, that in the time of Herodotus and Thucydides scarcely a vestige remained, to which those historians could refer, in proof of their former existence. Such are the general facts relative to the history of the Pelasgi, which are founded on the universal testimony of antiquity; but the origin of this once celebrated people is far from being equally well attested; and, as it is a point which seems materially connected with the history of the first population of Greece, I may perhaps be permitted to take this opportunity of investigating

the subject somewhat more in detail than I have hitherto ventured to do.

With regard then to the origin of the Pelasgi, two conflicting systems, principally, are presented to our notice, each of which however seems to obtain support from antiquity, and has been upheld by modern critics with much learning and ingenuity. The one considers the Pelasgi as coming from the northern parts of the Grecian continent, while the other derives their origin from Peloponnesus, and thus regards that peninsula as the centre from which all their migrations proceeded.

The latter opinion, it must be confessed, rests on the positive statement of several authors of no inconsiderable name in antiquity ; such as Pherecydes, Ephorus, Dionysius of Halicarnassus, and Pausanias, who all concur in fixing upon Arcadia as the mother country and first seat of the Pelasgi ; while the former notion is not, I believe, positively maintained by any ancient author. But this silence cannot be deemed conclusive ; and, on the examination of facts and probabilities, we shall find, I think, a much greater weight of evidence in its favour. To this conclusion Salmasius long since arrived, and after him the abbé Geinoz, and the opinion has been, I conceive, materially strengthened by the researches of the learned author of the *Horæ Pelasgicæ*. Larcher, however, and the French critics of the present school, appear still to adhere to the authority of Dionysius, or rather to that of the genealogists, whose accounts he principally follows. Were we to look to probabilities alone, we should at once discredit a theory which attributed the origin of so numerous a people, as the Pelasgi undoubtedly were, to Peloponnesus



generally; but still more so, when they are referred to a small mountainous district in the centre of that peninsula. Without pretending to deny that the Arcadians were among the first settlers in the Peloponnesus, it must be urged, that it seems utterly incredible they should have ever had the means of extending their colonies throughout Greece, and even to Italy<sup>c</sup>, in the manner ascribed to them; or, if there is any truth in these accounts, we must presume that the Arcadia of that early age was much more extensive than the small Peloponnesian tract to which the Grecian historians so often allude. If we concede to Arcadia, properly so called, the honour of having given birth to the Pelasgic race, we must allow also that Laconia was the mother country of the Leleges, according to the tradition mentioned by Pausanias, (Lacon. 1.) and thence it must follow, that the whole of Greece derived its population from the Peloponnesus, a fact not only improbable in itself, but also in contradiction to history, which, with little exception, represents the stream of Grecian migration as flowing from north to south. It will not surely be asserted that those vast countries which lie to the north of Hellas were yet unpeopled, while the island of Pelops was sending forth such swarms of warriors to occupy distant and unknown regions, or that the hordes of Illyria, Pæonia, Macedonia, and Thrace, were less adventurous than the barbarians of Arcadia. If these suppositions cannot be admitted, we shall be led to conclude that the abovenamed extensive countries not only furnished the primitive population of Greece, but also from

<sup>c</sup> Geogr. and Hist. Descr. of Anc. Italy, t. II. p. 295.

time to time supplied those numerous bands of adventurers, who, under the name of Pelasgi, first paved the way for the introduction of civilization and commerce amongst her savage clans. That Asia Minor also contributed to the peopling of Greece can scarcely be doubted, when we notice the remarkable fact, that all the earliest Grecian tribes were known to have possessed settlements on the former continent before the siege of Troy. But the constant interchange which seems to have subsisted from the earliest period between the inhabitants of Thrace and Macedonia, and their neighbours on the opposite shores of the Bosphorus and Hellespont, rather prevents our arriving at any determinate conclusion on this part of the inquiry. Let us now examine what confirmation can be derived from antiquity in support of a theory which has been hitherto defended on the score of probability alone. In the first place then we may collect from Herodotus, that, at the remotest epoch to which his historical researches could attain, Epirus and the western regions of northern Greece were largely peopled by the Pelasgi, whence it received the name of Pelasgia, which it continued to bear till it was superseded by that of Hellas. (II. 56.)

This statement of the father of Grecian history is confirmed by the numerous authors who have spoken of Dodona as the most ancient oracle in Greece, and who all concur in ascribing its foundation to the Pelasgi<sup>d</sup>. Aristotle also remarks, that the first Greeks (*Ἑρᾱῖοι*) formed their settlements about Dodona and

<sup>d</sup> The reader is referred for these testimonies to the article *Dodona*.

the Achelous; (Meteor. I. 14.) under which appellation, it will be seen, the Pelasgi are undoubtedly designated. Now though it is argued by the advocates of the Arcadian origin of the Pelasgi, that Thesprotus, who gave his name to Thesprotia, was a grandson of Pelasgus, (Apollod. III. 8, 1. Steph. Byz. v. *Ἐφύρα*.) yet no one has asserted that this chief was the leader of a Pelasgic colony; and it has been well observed by Heyne, with regard to these Arcadian genealogies, that they cannot afford grounds for historical proof. He considers it probable, that the Arcadians, being a remnant of the old Pelasgic stock in Peloponnesus, had preserved traditions which belonged to the nation in general, but which they, with more vanity than truth, referred to their own particular race<sup>c</sup>.

The existence of this people in the mountains and plains of northern Thessaly, in very distant times, is abundantly proved by the names of Pelasgiotis and Pelasgic Argos, which were applied to the particular districts which they had occupied. Still further north, we follow them with Justin (VII. 1.) into Macedonia, and their possession of that country is also confirmed by Æschylus, as he extends Pelasgia to the banks of the Strymon. (Suppl. 270.) We have also numerous authorities to prove the establishment of the same people, at a period of uncertain, but doubtless very early date, in the isles of Samothrace, Lemnos, and Imbros. (Herod. II. 51. IV. 145. Apoll. Rhod. IV. 1749. et Schol. ad loc.) It has been asserted, indeed, by some writers, that these islands were the seat of the first Pelasgi, (Anticlid.

<sup>c</sup> Observat. ad Apollod. Bibl. III. 8. 1. t. II. p. 261.

ap. Strab. p. 219.) and it may be observed by the way, that this maritime situation might lead to a connexion between the people whose origin we are now discussing and the Phœnicians, who had formed similar settlements, and in times equally remote, in the Cyclades. (Thucyd. I. 8.) Having thus traced the stream of Pelasgic migration up to its farthest known source, we must conclude, with the author of the *Horæ Pelasgicæ*, that either this numerous people poured into Europe from Scythia<sup>f</sup>, which is the most probable supposition, or that they crossed over from the opposite continent of Asia, where they once possessed extensive colonies; (Mene-crat. ap. Strab. XIII. 221.) Beyond this point we have nothing but conjectures to offer, unsupported by any ancient tradition. I shall therefore conclude this short dissertation on the origin of the Pelasgi, by noticing the principal families into which the national body seems to have been divided, and, finally, pointing out those nations of Greece which more especially derived their descent from this ancient stock.

Of all the Pelasgic tribes, the most celebrated, as well as most important, was that of the Tyrrheni, whom I have already treated of at some length in my *Description of Ancient Italy*; I need not now therefore enter into any fresh details of the questions which were there discussed, it being sufficient to remind the reader, that whereas all ancient authorities concur in establishing the fact of a Pelasgic migration from Greece into Italy, they differ as to the particular name of the people to whom this settle-

<sup>f</sup> *Horæ Pelasgicæ* p. 16.

ment in ancient Etruria was to be referred ; some contending, with Myrsilus the Lesbian, that they were originally named Tyrrheni ; whilst others affirmed, that they had brought back this name from Italy into Greece, in consequence of their long residence with the Tyrrheni, an indigenous people of the former country : this was the opinion of Hellanicus, a writer however of no great authority ; but it is supported by Dionysius of Halicarnassus, in his early history of Rome.

To the arguments which I have already adduced in favour of the former notion, I may add, that, if the Pelasgi had obtained the surname of Tyrrheni from their residence in Italy, they would have been termed Pelasgi Tyrrheni, and not Tyrrheni Pelasgi ; in the same way as the Arcades Pelasgi, Cranai Pelasgi ; which are so many distinct Pelasgic families. Again, if the Tyrrhenian name had been imported only into Greece, would Sophocles have applied the epithet of Tyrrheni Pelasgi to the whole race, as he evidently does in his play of Inachus ? It may be observed also, that the opinion of those authors, who looked upon the Tyrrheni as the colonists of Etruria, coincides in many points with the celebrated tradition preserved by Herodotus as to the origin of that people, if we divest it of its fabulous circumstances, and agree to look upon Asia Minor as the mother country of the Pelasgi.

Assuming then that the Tyrrheni formed one of the most ancient and numerous branches of the Pelasgic body, I am induced to fix their principal Grecian settlements in Epirus, because, according to Herodotus and other writers, that province was their earliest and most extensive abode ; and it was

from thence that they crossed over, as we are told, to the opposite shores of Italy. We shall thus also be able to account for a curious tradition preserved by one of the Scholiasts to Homer, who tells us in a note to Il. II. 235. (Schol. Ven. p. 383.)

—ἀμφὶ δὲ Σελλοὶ

Σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.

that, according to Alexander of Pleuron<sup>s</sup>, the Selli were descended from the Tyrrheni, and worshipped Jupiter, according to their native custom, in the manner described by the poet. These Selli, as is well known, were possessed of the temple and oracle of Dodona, and were accounted one of the most ancient tribes of Greece according to Aristotle. (Meteor. I. 14.) so that, if the Tyrrheni were their progenitors, these must have been ἀρχαῖοτατοι.

The Γραικοί, from whose name the Latin word *Græci* is doubtless derived, were probably another branch of the same Pelasgic stock, as Aristotle names them in conjunction with the Selli, and places them in the same part of Greece, that is, about Dodona and the Achelous. (I. 14.) He adds, that the Γραικοί were afterwards called Hellenes, which is confirmed by the Parian Chronicle and Apollodorus, (Bibl. I. 7. 3. see also Steph. Byz. v. Γραικός,) who quotes the word from many ancient writers. It is certainly remarkable that the Latins should have constantly employed an obsolete appellation to designate a people, with whom they were

<sup>s</sup> Alexander of Pleuron is doubtless the same writer as Alexander the Ætolian, a poet of some note, cited by Athe-

næus, and also by Parthenius. Fabr. Bibl. Gr. t. II. p. 283. and Jacob's Catal. Script. Epigr. Anthol. t. XIII. p. 838.

afterwards so much better acquainted under that of Hellenes; and the fact can only be satisfactorily explained by admitting that a frequent intercourse existed between Epirus and Italy before the name of Hellenes had been generally substituted for that of Græci; and this surmise is in perfect harmony with the well authenticated accounts of the Pelasgic migrations into the latter country.

As Strabo expressly remarks that the Epirotic nations were descended from the Pelasgi, (V. p. 221.) we can have little doubt that this statement applies to the Chaones, Molossi, and Thesproti, who at a subsequent period constituted the main population of that part of Greece. The latter are indeed positively classed with the Pelasgi by Herodotus, when he states that Thesprotia was once called Pelasgia. (II. 51.)

If we now pass into Thessaly, we shall find another considerable part of the Pelasgic race settled in that rich province under the name of Æolians. Herodotus is I believe the only writer who positively ascribes the conquest of this country to the Thesprotian Pelasgi, at which period he says it bore the name of Æolis, (VII. 176.) Strabo however seems to have been aware of such a tradition, (IX. p. 444.) But whatever opinion we adopt as to this particular fact, we can have no hesitation in admitting the Pelasgic origin of the ancient Æolians, as it is clearly acknowledged by Strabo, (V. p. 220. Dionys. Hal. Ant. I. 17. Pausan. Phoc. c. 8.) and is also farther confirmed by the affinity which has been traced between the language of the Pelasgi and the Æolic dialect.

If we concede this point, it is clear that we must

regard the Hellenes and the Achæi as springing from the same stock, although in the first instance they were certainly confined within the limits of Thessaly, and are always alluded to by Homer in that restricted sense. (Thucyd. I. 3. Apollod. ap. Strab. VIII. p. 370.) It will perhaps be objected to this classification, that we generally find the Hellenic name opposed to that of the Pelasgic, (Herod. I. 56.) but it does not follow that they are thereby distinguished as being of a different race; it would rather seem that they are compared together in a political point of view, from each in its turn having become widely diffused, and having exercised the greatest influence over those countries in which it had taken root. It may be further argued, that, as the Hellenic body finally obtained the ascendancy, all vestige of a common origin was lost from the total decline of its rival, as well as from the mixed and heterogeneous elements which were subsequently admitted into its own composition. The Bœotians, who are said to have been originally Æolians, (Thuc. III. 2. Pausan. Phoc. c. 8.) were no doubt descended also from the Pelasgic nation, as well as their Phocian neighbours and the people of Eubœa; but here also little remained besides the language, which was Æolic, to attest the fact of their common descent. This may be accounted for from the frequent change of population which those districts experienced for so many ages both prior to and after the siege of Troy.

According to Herodotus, the Athenians were also originally Pelasgi; this fact he has twice asserted in different parts of his work; (I. 56. and VIII. 44.) nor has he ever I believe been contradicted by



any ancient author. Larcher, however, in his examination of the Chronology of Herodotus, has entered into a long dissertation to prove that that writer was misinformed on this point. The real truth seems to be, that the learned Frenchman, in his endeavour to derive all the Pelasgic migrations from the Peloponnesus, found this assertion of Herodotus incompatible with his system, and therefore attempted to set it aside<sup>h</sup>. Until more solid reasons therefore can be adduced against the testimony of so accredited an historian, we must allow his authority to remain unshaken, and admit that the Athenians, in the earliest period of their history, were Pelasgi, and bore the specific appellation of Cranai before they assumed that of Cecropidæ. It is well known that they, with many other tribes under similar circumstances, afterwards became incorporated with the Hellenes. (Herod. I. 57.) What remains to be considered, relative to the settlements of the Pelasgi in the Peloponnesus, will be referred to the history of that peninsula. I shall now therefore conclude this section with a short account of the dialects of Greece, as it is furnished by Strabo. (VIII. p. 333.) "Greece," says that accurate geographer, "contains many nations, but the principal ones are equal in number to the dialects spoken by the Greeks, which consist of four. Of these, the Ionic may be said to be the same as the ancient Attic, since the inhabitants of Attica were once called Ionians, and from these were descended the Ionians, who founded colonies in Asia Minor, and used the dialect which we call Ionic.

<sup>h</sup> Hist. d'Herodote Chronol. t. VII. p. 262.

“ The Doric is the same with the *Æolic*, as all the  
“ Greeks without the Isthmus, if we except the  
“ Athenians and Megareans, and those Dorians who  
“ dwell in the vicinity of Parnassus, are even now  
“ called *Æolians*. It is also probable that the Do-  
“ rians, being few in number, and inhabiting a most  
“ rugged soil, long retained their primitive language,  
“ as they had but little intercourse with their neigh-  
“ bours, and adopted different customs from those  
“ of the *Æolians*, with whom they formerly were  
“ united by ties of consanguinity. This was also  
“ the case with the Athenians, who occupied a poor  
“ and barren country, and consequently were less  
“ exposed to invasion; hence they were accounted  
“ indigenous, as Thucydides reports, since none were  
“ induced to covet their territory, and to seek to  
“ wrest it from them. This therefore was the rea-  
“ son why so small a people remained always un-  
“ connected with the other nations of Greece, and  
“ used a dialect peculiar to itself.

“ The *Æolians* were not confined to the countries  
“ without the Isthmus, but occupied also those which  
“ were situated within; these however became sub-  
“ sequently intermixed with the Ionians who came  
“ from Attica, and who had established themselves  
“ in the *Ægialus*; and likewise with the Dorians, who,  
“ in conjunction with the *Heraclidæ*, founded Me-  
“ gara, and several other cities in the Peloponnesus.

“ The Ionians were afterwards expelled by the  
“ Achæans, who were *Æolians*, so that only two  
“ nations remained within the Peloponnesus, the  
“ *Æolians* and the Dorians. Those states which  
“ had but little intercourse with the latter, pre-  
“ served the *Æolic* dialect; this was the case with

“ the Arcadians and the Eleans, as the former were  
“ altogether a people of mountaineers, and never  
“ had been included in the division of Peloponnesus  
“ made by the Heraclidæ; and the latter, from  
“ being dedicated to the service of the Olympian  
“ Jupiter, had long remained in the peaceable en-  
“ joyment of their country: they were moreover of  
“ Æolian origin, and had received the forces sent  
“ by Oxylus to assist the Heraclidæ in recovering  
“ possession of Peloponnesus. The other nations of  
“ that peninsula speak a mixed dialect, more or  
“ less approximating to the Æolic; and, though they  
“ are all called Dorians, the idiom of no one city is  
“ at this day the same as that of any other.”

## SECTION II.

# ILLYRIA.

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General view of the numerous tribes comprised under the common name of Illyrians—Illyricum considered as a Roman province—The Iapydes, Liburni, Dalmatians, and other inhabitants of the coast and islands of the Adriatic—Inland, the Dardani, Autariatæ, Scordisci, &c.—The Taulantii, Parthini, Byllini, and other Greek Illyrians—Colonies of Epidamnus and Apollonia—The Albani, Dassaretii, Penestæ, &c.—The Via Egnatia.

**T**HE name of Illyrians appears to have been common to the numerous tribes which were anciently in possession of the countries situated to the west of Macedonia, and which extended along the coast of the Adriatic from the confines of Istria and Italy to the borders of Epirus. Still further north, and more inland, we find them occupying the great valleys of the *Save* and *Drave*, which were only terminated by the junction of those streams with the *Danube*. This large tract of country, under the Roman emperors, constituted the provinces of Illyricum and Pannonia.

Antiquity has thrown but little light on the origin of the Illyrians; nor are we acquainted with the language and customs of the barbarous hordes of which the great body of the nation was composed. Their warlike habits however, and the peculiar practice of puncturing their bodies, which is mentioned by Strabo as being also in use amongst the Thra-

cians, might lead us to connect them with that widely extended people, (Strab. VII. 315.) It appears evident, that they were a totally different race from the Celts, as Strabo carefully distinguishes them from the Gallic tribes which were incorporated with them, (VII. p. 313.) Appian indeed seems to ascribe a common origin to the Illyrians and Celts, for he states, that Illyrius and Celtus were two brothers, sons of Polyphemus and Galatea, who migrated from Sicily<sup>a</sup>, and became the progenitors of the two nations which bore their names; (Illyr. 2.) but this account is evidently too fabulous to be relied on. I have elsewhere observed, on the subject of Italy, that the Illyrians are not unlikely to have contributed to the early population of that country. The Liburni, who are undoubtedly a part of this nation, had formed settlements on the Italian shore of the Adriatic at a very remote period<sup>b</sup>. We have also remarked, that the Veneti, according to the most probable account, were Illyrians<sup>c</sup>. But, though so widely dispersed, this great nation is but little noticed in history until the Romans made war upon it, in consequence of some acts of piracy committed on their traders. Previous to that time we hear occasionally of the Illyrians as connected with the affairs of Macedonia; for instance, in the expedition undertaken by Perdiccas in conjunction with Brasidas against the Lyncestæ, which failed principally from the support afforded to the latter by a power-

<sup>a</sup> A modern writer supposes that the Sicily here spoken of is the country of the Siculi, whom Freret imagined to be Illyrians. Petit Radet, *Mem. sur l'Origine des plus anciennes*

*Villes de l'Espagne. Mem. de l'Inst. Royal*, t. VI. p. 330.

<sup>b</sup> *Descript. of Anc. Italy*, t. I. p. 285.

<sup>c</sup> *Ibid.* t. I. p. 112.

ful body of Illyrian troops, (Thuc. IV. 125.) They were frequently engaged in hostilities with the princes of Macedon, to whom their warlike spirit rendered them formidable neighbours. This was more especially the case whilst under the government of Bardylis, who is known to have been a powerful and renowned chief, though we are not precisely acquainted with the extent of his dominions, nor over what tribes he presided. Philip at length gained a decisive victory over this king, who lost his life in the action, and thus a decided check was given to the rising power of the Illyrians, (Diod. Sic. XVI. 514.) Alexander was likewise successful in a war he waged against Clytus the son of Bardylis, and Glaucias king of the Taulantii, (Arian. 2. and 3.) The Illyrians, however, still asserted their independence against the kings of Macedon, and were not subdued till they were involved in the common fate of nations by the victorious arms of the Romans. The conquest of Illyria led the way to the first interference of Rome in the affairs of Greece; and Polybius, from that circumstance, has entered at some length into the account of the events which then took place. He informs us, that about this period, 520. U. C. the Illyrians on the coast had become formidable, from their maritime power, and the extent of their expeditions and depredations. They were governed by Agron, son of Pleuratus, whose forces had obtained several victories over the Ætolians, Epirots, and Achæans, (II. passim.) On his death the empire devolved upon his queen Teuta, a woman of an active and daring mind, who openly sanctioned, and even encouraged, the acts of violence committed by her subjects.

Among those who suffered from these lawless pirates were some traders of Italy, on whose account satisfaction was demanded by the Roman senate. So far however from making any concessions, Teuta proceeded to a still greater outrage, by causing one of the Roman deputies to be put to death. The senate was not slow in avenging these injuries; a powerful armament was fitted out under the command of two consuls, who speedily reduced the principal fortresses held by Teuta, and compelled that haughty queen to sue for peace, (Polyb. II. 12. Appian. Illyr. 7.)

At a still later period, the Illyrians, under their king Gentius, were again engaged in a war with the Romans, if the act of taking possession of an unresisting country may be so termed. Gentius had been accused of favouring the cause of Perseus of Macedon, and of being secretly in league with him; his territory was therefore invaded by the prætor Anicius, and in thirty days it was subjugated by the Roman army. Gentius himself, with all his family, fell into the hands of the enemy, and was sent to Rome, to grace the prætor's triumph, (Liv. XLIV. 31. Appian. Illyr. 9.) Illyria then became a Roman province, and was divided into three portions; but it received afterwards a considerable accession of territory on the reduction of the Dalmatians, Iapydes, and other petty nations, by Augustus, these being included from that period within its boundaries. So widely indeed were the frontiers of Illyricum extended under the Roman emperors, that they were made to comprise the great districts of Noricum, Pannonia, and Mœsia. (Illyr. 6.)

To treat of Illyria under these comprehensive li-

mits would not be compatible with my present plan, but, for the sake of connecting the geography of Greece with that of Italy, I have thought it not inexpedient to give a short description from Strabo and other geographers of the line of coast on the eastern side of the Adriatic which intervenes between the two countries.

The first tribe on this coast to the south of His-Iapydes. tria were the Iapydes, or Iapodes, who have been already noticed in the Description of Italy; and from Virgil it would seem that they once reached to the banks of the Timavus.

Tum sciat, aërias Alpes, et Norica si quis  
Castella in tumulis, et Iapydis arva Timavi.

GEOR. III. 474.

They occupied an extent of coast of more than one thousand stadia, from the river Arsia, which separated them from the Histri, to the neighbourhood of *Zara*, a district which forms part of the present *Morlachia*. In the interior their territory was spread along Mount Albius, which forms the extremity of the great Alpine chain, and rises to a considerable elevation. On the other side of this mountain it stretched towards the Danube, on the confines of Pannonia. They were a people of warlike spirit, and were not reduced till the time of Augustus. (Strab. VII. 315. Appian. Illyr. 18.) Their principal town was Metulum, which was Metulum. taken by that emperor after an obstinate defence. (Appian. Illyr. 19. Strab. VII. p. 315.) Its site remains at present unknown, as well as those of Aru-Arupe-  
penum, Monetium, and Vendum, noticed by Strabo, Monetium.  
(loc. cit.) and Terponus and Posa by Appian. (loc. Terponus.  
cit.) Posa.



**Liburni.** The Liburni, who followed next on the coast, are much more spoken of in history. They appear to have been a maritime people from the earliest times, as they communicated their name to the vessels called Liburnine by the Romans. (Appian. Illyr. 3.) And the Greeks, who colonized Corcyra, are said, on their arrival in that island, to have found it in their possession. (Strab. VI. p. 270.) Scylax seems to distinguish the Liburni from the Illyrians, restricting probably the latter appellation to that part of the nation which was situated more to the south, and was better known to the Greeks. The same writer alludes to the sovereignty of the Liburni, as not excluding females; a fact which appears to have some reference to the history of Teuta, and might serve to prove that this geographical compilation is not so ancient as many have supposed. (Scyl. p. 7.) Strabo states that the Liburni extended along the coast for upwards of one thousand five hundred stadia. (VII. p. 315.) To them belonged Iadera, a city of some note, and a Roman colony, (Mel. II. 3. Plin. III. 21. Ptol.) the ruins of which are still to be seen near the modern town of *Zara*, on the spot called *Zara Vecchia*<sup>d</sup>. Beyond is the mouth of the river *Kerka*, perhaps the same as the Catarbates of Scylax, (p. 7.) and the Titius of Ptolemy. Strabo, who does not mention its name, says it is navigable for small vessels up to Scardona. (VII. p. 215.) This town appears to have been the capital of the Liburni, since Pliny says the national council met here. (III. 21.) The present town retains its name, and is situated on a lake formed by the *Kerka*, a

**Iadera.**

**Catarbates  
vel Titius  
fl.**

<sup>d</sup> Mannert Geogr. der Griechen und Roemer. t. VII. p. 331.

few miles above its entrance into the sea. Under the Romans this river served as the boundary between Liburnia and Dalmatia. This latter country *Dalmatæ* received the name which it still retains from the Dalmatians, a people of whom no mention occurs in the Greek writers, but who had acquired a decided ascendancy over the Ardiaei, Pleræi, Hylli, Labeates, and other neighbouring tribes.

Polybius states, that the Dalmatians were formerly subject to Pleuratus, king of Illyria, but that having revolted from his successor Gentius, they became independent. The same writer informs us, that the Romans first waged war against this people, with a view of redressing the injuries which the Issæans, and Daorsi their allies in that part of Illyria, complained of having received from them about twelve years after the overthrow of Perseus and the Macedonian empire, or 597 U. C.; but at the same time he does not scruple to state, that the real cause of the war was the ambitious spirit of the Roman senate, and the desire of finding employment for their troops. (Polyb. Excerpt. XXXII. 17.) The Dalmatians however were not to be easily conquered; they often revolted, and not unfrequently obtained advantages over their enemies. Augustus at length accomplished their subjugation; according to Appian he concluded the war in person before he became emperor. (Illyr. 25. et seq.)

The Dalmatians, says Strabo, have a peculiar custom of dividing their lands every eight years; and, unlike the other nations on the same coast, they have no coined money. Their towns once amounted to the number of fifty, but most of them were destroyed by Augustus. (VII. p. 315.) Among these

Tragurium.

may be noticed Tragurium, which Strabo calls an island; but it has been observed, that the canal, which separates it from the land, is an artificial work<sup>e</sup>. Pliny speaks of some marble quarries in this place. (III. 22.) Some traces of the ancient name are still preserved in that of *Trau*.

Salon vel Salonæ.

Salon, now *Salona*, was the principal harbour of Dalmatia, and was always considered an important post by the Romans after their conquest of that country. Pliny styles it a colony, (III. 22.) which is confirmed by various inscriptions<sup>f</sup>. The name is sometimes written *Salona*, and *Salonæ*. (Cæs. B. Civ. III. 9. Hist. B. Alex. 43.)

Qua maris Hadriaci longas ferit unda Salonas  
Et lepidum in molles Zephyros excurrit Iader.

LUCAN. IV. 405.

At *Spalatro*, about three miles from *Salona*, are to be seen the ruins of Diocletian's palace<sup>g</sup>.

The fortress of *Clissa*, about the same distance from *Salona*, but inland, is supposed to correspond with Andetrium, mentioned by Strabo as a strong place in this district. (VII. 315.<sup>h</sup>)

Andetrium.

Dalminium  
sive Delminium.

The situation of Dalminium, or Delminium, from which this people probably derived their name, has not yet been ascertained. (Appian. Illyr. 11. Strab. VII. p. 215.) Steph. Byz. writes it *Δάλμιον*.

Priamon  
vel Promona.

The Priamon of Strabo may possibly be the Promona of Appian. (Illyr. 25.)

Epetium.

Epetium, noticed by Polybius as belonging to the

<sup>e</sup> Voyages de Spon, t. I. p. 93.

<sup>f</sup> Gruter Thesaur. 32. 12.

<sup>g</sup> See Wesseling's note to the Antonine Itinerary, p. 270. Also

Adam's Antiquities of Spalatro. fol.

<sup>h</sup> Wheler's Travels, p. 19. fol. ed.

Issæi, the people of Issa, is a large island on this coast. (Excerpt. XXXII. 17. Cf. Plin. III. 22.) It is placed by Mannert at *Stobrea*, near the mouth of the *Xernovnissa*<sup>i</sup>.

Further on we find the river Naro, now *Narenta*, Naro fl. a considerable stream, which rises in the mountains of *Bosnia*, and falls into the sea opposite to the island of *Lesina*.

Scylax speaks of a great lake in the interior of the country, from which this river flows, containing an island of about one hundred and twenty stadia in extent. Modern maps only lay down some extensive marshes in this direction. The Emporium, to which the same ancient geographer alludes, as being situated eighty stadia above the mouth of the Naro, may apply to the Narona of Pliny and Mela, Narona. a Roman colony of some note. (Scylax, p. 9. Mel. II. 3. Plin. III. 22.) Its ruins should be sought for in the vicinity of *Castel Norin*<sup>k</sup>.

The description given by Scylax of this coast cannot easily be followed, as he mentions several nations entirely unknown to us, such as the Manii, Manii. Nestæi, and Hyllini. The peninsula which he no- Nestæi. Hyllini. tices as advancing far into the sea, is that of *Sabi-oncello*. (p. 8. Cf. Scymn. Ch. v. 404.)

South of the *Narenta*, the site of *Ragusa Vecchia* was once probably that of the ancient town of Epidaurus, which, from its name, we should be led Epidaurus. to consider as a Greek colony, though the fact is not asserted by any writer of antiquity, nor is it mentioned by any of the Greek geographers or historians. Mannert inclines to identify it with the

<sup>i</sup> T. VII. p. 343.

<sup>k</sup> Id. t. VII. p. 347.

Arbona of Polybius; (II. 11.) but that is a pure conjecture, unsupported by any authority; as is also the supposition that the name was altered by the Romans, who had colonized it, as we learn from Pliny. (III. 22.) Mannert does not seem to have been aware that it is mentioned as a maritime city of Illyria as early as the time of Cæsar. (Hist. B. Alex. 44.<sup>1</sup>) It is noticed also by Ptolemy and the Table Itinerary.

Ardion  
Mons.

Ardiæi.

Pleræi.  
Daorsi.

Rhizoni-  
cus Sinus.

Rhizon.

Strabo remarks, that Dalmatia was divided in length by a chain of mountains, which he calls Ardion. (VII. p. 315.) Its modern name is *Tartari*. In this vicinity we should place the Ardiæi, once a powerful Illyrian tribe, whose inveterate habits of piracy led the Romans to effect their entire removal from the sea; but the lands to which they withdrew being too poor to furnish them with subsistence, the population decreased so rapidly, that they might be said to have disappeared altogether. According to Strabo, the Pleræi and Daorsi (VII. p. 315.) were in their neighbourhood; mention is made of the latter by Polybius also. (Excerpt. XXXII. 17.<sup>m</sup>) The fine bay, now called *Bocca di Cattaro*, formerly derived its name of Rhizonicus Sinus from the city of Rhizon, situated at the northern extremity; it is the modern *Risano*<sup>n</sup>. Rhizon is mentioned by Polybius as a strong place, to which Teuta, queen of the Illyrians, withdrew on being attacked by the Romans; he states that it was at some distance from the sea, on a river of the same name, which must

<sup>1</sup> Georg. t. VII. p. 350.

<sup>m</sup> There are some scarce coins belonging to this people, with the epigraph ΔΑΟΡΕΩΝ. Ses-

tini Monet. Vet. p. 42.

<sup>n</sup> See Dodwell's Travels in Greece, t. I. p. 14.

refer to the narrow part of the bay on which the town of *Risano* is situated, and into which a small <sup>Rhizon fl.</sup> stream discharges itself, (Polyb. II. 11. Strab. VII. p. 316.) Pliny calls the town Rhizinium, (III. 22.) Ptolemy, Rhizana.

Ascrivium, noticed by the two last writers, is <sup>Ascrivium.</sup> commonly supposed to be the fortress of *Cattaro*; but Mannert places it without the gulph, in the small bay of *Trusto*°.

The next town of note is the ancient Butua, or <sup>Butua vel Buthoe.</sup> Buthoe, as it was called by the Greeks; for we find it thus written by Scylax, (p. 9.) and also by Sophocles, in a verse preserved by the writer of the *Etymol. Mag.*

Βουθολή Δρίλωνος ἐπὶ προχοῇσιν ἐνάσθη.

Tradition ascribed its foundation to Cadmus, who, with his wife Harmonia, was said to have abandoned Thebes, and to have ended his days, on the shores of Illyria, among the Enchelees, a tribe of <sup>Enchelees.</sup> that nation. Their tomb, according to Scylax, was still to be seen near the mouth of the Drilo, (p. 9.) Apollonius alludes to the same story:

Οἱ δ' ἄρ' ἐπ' Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο  
Τύμβος ἴν' Ἀρμονίης, Κάδμοιόττε, πύργον ἔδειμαν  
Ἀνδράσιν Ἐγγχελέεσσιν ἐφέστιοι—

ARGON. IV. 517.

Strabo also speaks of the Enchelees in connection with the same tradition, (VII. p. 326. Cf. Apollod. Bibl. III. 5. Pausan. IX. 5.) Dionysius Periegetes seems to place the tomb of Cadmus near the Ceraunian mountains.

° Geogr. t. VII. p. 352.

Κεῖνον δ' αὖ περὶ κόλπον ἴδοις ἐρικυδέα τύμβον,  
 Τύμβον δὲν Ἀρμονίης Κάδμοιοίτε φῆμις ἐνίσπει.

v. 390.

Butua is now *Boudoua*, about fifteen miles south-east of the *Bocca di Cattaro*, (Cf. Plin. III. 22. Ptol. p. 59. Steph. Byz. v. Βουδόη.) About ninety miles further, along the coast, we find *Dulcigno* Olcinium. *Vecchio*, which represents the ancient Olcinium, or Ulcinium. Livy terms it a place of some consequence. It surrendered to the Romans before the beginning of hostilities with Gentius, (XLV. 25. and 26. Cf. Plin. III. 22. Ptol. p. 59.)

Inland, and to the north-east, was the territory of the Labeates, which constituted the principal part of the dominions of Gentius. His capital, as we learn from Livy, was Scodra, situated between two rivers, called Clausula and Barbana, which, uniting below the town, took the common name of Oriuns<sup>p</sup>. Livy, however, is not quite accurate in his description; for he would lead us to suppose that the Oriundus was a third stream, rising in Mount Scardus, into which the other two discharged themselves; but the fact is, that the Barbana, now *Bojana*, rises in the chain above mentioned, and is called *Moracca*, in the upper part of its course, before it falls into the Labeatis Palus, or *Lake of Scutari*. It receives the waters of the Clausula, now *Drivasti*, or *Chiri*, soon after issuing from the lake, and then flows into the Adriatic under the name of *Bojana*. Livy himself expressly states that the Barbana passes through the lake Labeatus. From the position he

<sup>p</sup> It is not impossible that the river called Arion by Scylax, (p. 9.) is to be identified

with the Oriuns of Livy. The generality of critics have however read *Ἀρίωνα* for *Ἀρίωνα*.

assigns to Scodra, it is evidently not precisely the same as that of *Scutari*, which stands on the shores of the lake, but must have been situated on the site of the present fortress near the junction of the two rivers. (Liv. XLIV. 31.) It was a place of great strength, and might have easily defended itself against the Romans in their war with Gentius; but instead of offering any resistance, it surrendered on the first approach of the enemy's forces. (Liv. loc. cit.) Polybius calls it Scorda. (Excerpt. XXVIII. 7.) Pliny is incorrect in placing this town on the Drilo. In the division of the territories of Gentius, Scodra retained its distinction as capital of the Labeates; and if the coins referred to by Eckel and others are genuine, it became subsequently a Roman colony. Medeon, mentioned by Livy as another town of the Labeates, to which Gentius removed his wife and family, is perhaps *Medani*, situated at some distance above the lake of Scutari on the left bank of the *Moracca*. (Liv. XLIV. 32.)

A few miles below the mouth of the *Bojana*, the *Drino* empties itself into the sea. This is the largest of the Illyrian rivers, and was well known to the ancients under the name of Drilo. Strabo informs us, that it was navigable as far as the country of the Dardanii, which is a considerable distance from the sea as they inhabited the southern part of what is now *Servia*. (VII. p. 316.) This river is formed, principally, by the junction of two streams, the one distinguished in modern geography by the name of the white *Drino*, which rises in the chain of Mount Bertiscus, now *Djamous Dagh*. (Strabon. Chrestomath. ap. Geogr. Min. t. II. p. 99.) The other flows from the south, out of the great lake of *Ochrida*,



the ancient *Lychnitis Palus*, and unites with the former after a course of nearly sixty miles: this is commonly termed the Black *Drino*. It has been already observed, that commentators deem the text of Scylax corrupt with respect to the river. he calls Arion, which should be altered to Drilon. Nicander has also alluded to it in his poem, in connexion with the river Naro.

Ἴριν δ' ἦν ἔθρεψε Δρίλων καὶ Νάρονος ὄχθη.

THEB. v. 607.

Lissus et  
Acrolissus.

Near the mouth of the Drilo was situated the town of Lissus with its fortress called Acrolissus. Diodorus Siculus affirms, that it was colonized by some Syracusans in the time of Dionysius the Elder. (XV. 464.) It fell subsequently, however, into the hands of the Illyrians, who retained it with the consent of the Romans after they had concluded a peace with Teuta. (Polyb. II. 12.) Not many years intervened, before Philip of Macedon, having surprised the Acrolissus, its citadel, compelled the town to surrender. An interesting account of this expedition is to be found in the Fragments of Polybius. (VIII. 15.)

We are not informed by what means the Illyrians recovered possession of Lissus; but Livy speaks of it as belonging to Gentius. (XLIV. 30.) Cæsar, who has frequent occasion to mention this city during the progress of the civil war carried on by him in Illyria, informs us, that he had previously stationed there a considerable body of Roman citizens, who readily delivered up the town on the appearance of his forces; (B. Civ. III. 29.) and Pliny styles it “*opidum civium Romanorum*.”

The situation of the ancient Lissus can hardly be identified with the modern *Alessio*, which is more inland, and may rather answer to Acrolissus.

The river which Polybius describes as flowing near Lissus, under the name of Ardaxanus, (Polyb. <sup>Ardaxanus fl.</sup> loc. cit.) is perhaps the same as the Artatus of Livy, (XLIII. 19.) and is probably a branch of the river laid down in modern maps, as discharging itself into the sea, to the south of *Alessio*, under the name of *Matt*; I say a branch, because Livy elsewhere gives <sup>Matis fl.</sup> the name of Mathis to the main stream<sup>p</sup>.

It will now be necessary to advert to the numerous islands situated along the coast, hitherto described. The Greek geographers generally comprised them under the name of Liburnides; they were said to amount to the number of forty. (Strab. <sup>Liburnides insulae.</sup> VII. p. 315.) To the south of the Absyrtidis, which have been mentioned in the Description of Italy<sup>q</sup>, is the island called Curiacte by Strabo, (loc. cit.) and Curicta by Pliny, (III. 21.) now *Veglia*, in which <sup>Curicta insula.</sup> Ptolemy places the towns of Fulsinium and Curic- <sup>Fulsinium Curictum.</sup> tum.

Scardona, also mentioned by the latter writer, is <sup>Scardona insula.</sup> the modern *Arbe*; a name it derives from Arba, one <sup>Arba.</sup> of its ancient towns; as is also Collentum. <sup>Collentum.</sup>

Lissa, which Pliny places opposite Iadera, corresponds with *Isola Grossa*. (Plin. V. 26.) The islands termed Crateæ by Scylax (p. 8.) and Pliny, <sup>Crateæ insulae.</sup> are those opposite *Sebenigo*. Olynta, noticed by the <sup>Olynta insula.</sup> former geographer, (loc. cit.) is the island of *Solta*. That of *Bua* answers to the Bavo of Pliny, (III. 26.) <sup>Bavo vel Boas insula.</sup> and Boas of Ammianus Marcellinus. (XXII. 3.) <sup>Brattia insula.</sup> Brattia is now *Braxxo*, opposite *Spalatro*.

<sup>p</sup> Palmer. Gr. Ant. l. I. c. 19.

<sup>q</sup> T. I. p. 137.

Issa  
insula.

Issa, though one of the smallest of the Dalmatian islands, is certainly the best known in history. It is mentioned by Scylax as a Greek colony, (p. 8.) which, according to Scymnus of Chios, was sent from Syracuse.

Νῆσος κατ' αὐτοὺς δ' ἐστὶν Ἴσσα λεγομένη,  
Συρακουσίων ἔχουσα τὴν ἀποικίαν.

v. 412.

Issa is often alluded to by Polybius in his account of the Illyrian war. It was attacked by Teuta; but the siege was raised on the appearance of the Roman fleet, and the inhabitants immediately placed themselves under the protection of that power. (Appian. Illyr. 7. Polyb. II. 11.) It became afterwards a constant station for the Roman galleys, in their wars with the kings of Macedon. (Liv. XLIII. 9.) In Cæsar's time the town appears to have been very flourishing, for it is styled "nobilissimum earum regionum oppidum," (Hist. B. Alex. 47.) and Pliny informs us its inhabitants were Roman citizens. (III. 21.) Athenæus states that the wine of the island was much esteemed. (I. 22.) Its present name is *Lissa*. *Les-sina*, situated to the east of the former, represents the ancient Pharos, which was also a Greek colony from Paros, (Scyl. p. 8. Ephor. ap. Steph. Byz. v. Φάρος Scymn. Ch. v. 425.) and the birthplace of Demetrius the Pharian, whose name often occurs in the writings of Polybius. At first the friend of the Romans in their expedition into Illyria, and rewarded by them with the command of Pharos and other states, (II. passim,) he afterwards revolted in favour of Philip king of Macedon. He was however attacked and defeated in his island, by the consul L. Æmilius, and with difficulty escaped into Macedon.

Pharos  
insula.

(III. 18.) From this time he became zealously attached to Philip; but Polybius attributes to his instigation many of the acts of vengeance and atrocity which disgraced that prince's reign. (V. 12. et IX. 23.)

The town of Pharos appears to have been destroyed on its capture by the consul Æmilius. (Polyb. III. 19.<sup>r</sup>) The island is noticed by Strabo (VII. p. 315. Pliny III. 21.) and Ptolemy.

Corcyra, termed Nigra, in Greek Melæna, to distinguish it from the more celebrated island of the same name, is now *Curzola*. Apollonius accounts for this epithet from the dark masses of wood with which it was crowned.

Ναυτίλοι ἐκ πόντοιο κελαινῇ πάντοθεν ὕλη  
Δερκόμενοι, Κέρκυραν ἐπικλείουσι Μέλαιναν.

ARGON. IV. 571.

Scymnus attributes to this island, the honour of having received a colony from Cnidus in Asia Minor.

..... Ἦτε λεγονένη  
Μέλαινα Κέρκυρ' ἦν Κνίδιοι κατῴκισαν.

v. 426.

(Cf. Scyl. p. 8. Strab. VII. p. 315.)

*Meleda*, known to the ancients by the name of Melita, must not be confounded with the more famous island so called, which answers to *Malta*. It is to the latter, and not to the Illyrian Melita, as some have imagined, that the shipwreck of St. Paul and his companions is to be referred. The similarity in the name of these islands has also given rise to

<sup>r</sup> There are coins of Issa as well as Pharos. The former have generally a head of Minerva and a diota on the reverse, with the inscription ΙΣ or

ΙΣΣΑ. The latter have a head of Jupiter and a goat, rev. Epigr. ΦΑ. and ΦΑΡΙΩΝ. Mionnet. and Sestini Monet Vet. p. 42.

another dispute, though of a less interesting nature; namely, which furnished the catuli Melitæi, so much esteemed by the Roman ladies. Pliny, on the authority of Callimachus and Steph. Byz., pronounces in favour of *Meleda*, Strabo of *Malta*. (VI. p. 280.)

The little island *Tortola* is perhaps that which Hirtius calls Tauris. (B. Alex. 47.)

Tauris  
insula.

Strabo describes the interior of Illyria, especially the northern part, as a cold and mountainous country, where the vine is rarely seen to grow. This extensive tract was occupied by several tribes of Illyrian origin, though they are more commonly known to the Roman writers under the generic term of Pannonii. Appian seems to identify them with the Pæones, under which name they are always referred to by the Greek historians. (Illyr. 14.)

Pannonii.

Scordisci.

Among these tribes we may notice the Scordisci, a numerous and powerful people, reaching as far as the Danube. Strabo divides them into the greater and the less, and places the former between the Noarus, or the *Save*, and the river Margus. The latter adjoined the Triballi and Mysi of Thrace. The Scordisci having successively subdued the several nations around them, extended their dominion from the borders of Thrace to the Adriatic. They were however in their turn conquered by the Romans<sup>s</sup>, though not without numerous struggles and much bloodshed. (Strab. VII. p. 318. Flor. III. 4. Liv. Epit. LXIII. Appian. Illyr. 5.)

Dardani.

More to the south are the Dardani, who occupied

<sup>s</sup> Though Strabo classes the Scordisci with the Illyrian nations, he seems also to acknowledge them as of Gallic origin;

they were probably of the same race as the Taurisci and Carni, both Celtic people. VIII. p. 313. Cf. Liv. Epit. LXIII.

the upper valleys of the Drilo, and spread to the borders of Pæonia and Macedonia: they were often at war with the latter power, more particularly under the reigns of its two last monarchs. A part of Philip's forces were constantly employed in repelling their incursions during the time that the main body of the Macedonian army was carrying on war against the Romans; but they do not appear to have been otherwise formidable, as they were generally repulsed with considerable loss on their side. (Liv. XXXI. 43. and XXXIII. 19.) After the defeat of Perseus and the subjugation of Macedonia by the Romans, the Dardani, as Livy reports, laid claim to Pæonia, as having formerly been in their possession, but the Roman senate did not think proper to comply with their demands. (Liv. XLV. 29.) Many years after, we hear of their being engaged in a war with Rome, which ended in their being finally conquered by C. Scribonius Curio, proconsul, together with some other nations of Thracian origin. (Liv. Epit. XCV. Flor. III. 4. Ammian. Marcell. XXIX. 26.) The expanse of country which this people occupied, answers in modern geography to the districts of *Ipeck*, *Pristina*, and *Iacova*, which are situated to the south of *Servia*, and form part of the Pachalik of *Scutari*. Strabo describes the Dardani as a savage race, living mostly in caves formed out of mud and dirt, and yet possessing great taste for music, having from the earliest period been acquainted with both wind and stringed instruments. (VII. p. 316.)

The Autariatæ are another people of Illyria sometimes mentioned in history. We learn from Diodorus Siculus, that Cassander aided Autoleon, king of the

Pæonians, in a war against those barbarians, twenty thousand of whom were finally allowed to settle in the vicinity of mount Orbelus. (XVIII. 742.) Strabo states that the Autariatæ were frequently engaged in hostilities with the Ardiaei, a Dalmatian tribe, relative to the possession of some salt works situated on the confines of both nations. According to the same writer, the Autariatæ were once the bravest and the most numerous of the Illyrian clans; they had conquered the Triballi, a people of Thrace, who occupied a very extensive territory south of the Danube, but were at length subdued themselves by the Scordisci. (VII. p. 317. Cf. App. Illyr. 3.)

We may now turn to a more interesting portion of Illyria than that which has been hitherto described, and more immediately connected with Greece by means of the colonies which that country at an early period had established on these shores. It occupies an extent of coast of nearly ninety miles, from the gulf of the *Drino* and the neighbourhood of *Lissus*, to the Acroceraunian mountains and the confines of Chaonia. In the interior we shall have to notice some other Illyrian tribes bordering on Macedonia, and which derive their only importance in history from their connexion with that country.

**Taulantii.** Beginning on the coast from *Lissus*, we first meet with the *Taulantii*, an Illyrian nation often mentioned by both Greek and Roman writers, as being situated in the vicinity of the flourishing town of *Epidamnus*. (Scylax, p. 10.<sup>t</sup>) Thucydides is the earliest historian who has noticed them, in reference

<sup>t</sup> In this geographer the reading *κατ' ἀρκίον δέ* has very judiciously been altered by Grono-

vius and Holstenius to *Ταυλάντιαι δέ* &c. Vid. Annot. p. 14.

to that celebrated colony. (I. 24.) From Arrian we learn, that in the time of Alexander the Great, their king having afforded assistance to Clytus, another Illyrian prince, against the Macedonian sovereign, became involved in his defeat, and was consequently forced to sue for peace. (Arr. Exped. Alex. 1.) The name of this Taulantian king, which was Glaucias, often occurs in Diodorus Siculus, but simply as king of the Illyrians. He was defeated by Cassander, who came to the relief of Epidamnus and Apollonia, which were threatened by the Illyrian forces. (Diod. Sic. XVIII. 707.) It is probable however that the territory of Glaucias was not merely confined to the Taulantii, but comprised several other districts of Illyria and Dalmatia, which were afterwards all united under the dominion of Gentius, the last of the sovereigns of this country, and were declared free by the Roman senate after the defeat and capture of that prince. (Liv. XLV. 26.) The Taulantii are further mentioned by Aristotle. (Mirand. Ausc. Ælian. de Animal. XIV. 1. Plin. III. 22. Ptol. Geogr. p. 81. Eratosth. ap. Steph. Byz. v. *Δυρράχιον*. Strab. VII. p. 326.)

The foundation of Epidamnus is universally ascribed to the Corcyreans, who, in compliment to Corinth their metropolis, invited a citizen of that town to head the new colony. (Thuc. I. 24.)

Πρὸς τῇ θαλάσῃ δ' ἐστὶν Ἐπίδαμνος πόλις  
Ἑλληνίς, ἣν Κέρκυρ' ἀποικίσαι δοκεῖ. SCYMN. CH. 435.

(Strab. p. VII. 316. Appian: Bell. Civ. II. But we are not informed what circumstances led to the change in its name from Epidamnus to that of Dyrrhachium, by which it is more commonly known to



the Latin writers. Some have thought that Epidamnus and Dyrrhachium were two different towns, the latter of which was the emporium of the former. Others affirmed that the Romans, considering the word Epidamnus to be of ill omen, called it Dyrrhachium from the ruggedness of its situation. (Appian. Bell. Civ. II. Pomp. Mel. II. 3. Plin III. 23.) It is pretty evident, however, that the word *Δυρράχιον* is of Greek, and not of Latin origin; for we find it used by the poet Euphorion of Chalcis in a verse preserved by Steph. Byz. v. *Δυρράχιον*.

*\* Ἀστεα Δυρράχιδος τε καὶ ἔθνη Ταυλαντίνων.*

The fact seems to be, that the founders of Epidamnus gave the name of Dyrrachium or Dyrrhachium to the high and craggy peninsula on which they built their town. Strabo certainly applies this appellation to the Chersonnese, (VII. p. 316.) as does the poet Alexander cited by Steph. Byz. v. *Δυρράχιον*.

*Δουραχίου τ' Ἐπίδαμνος ἐπ' ἀγγιάλου χθονὸς ἀκτῆς.*

And this in time may have usurped the place of the former name. (Cf. Dexipp. Chron. ap. Steph. Byz. loc. cit.) It is probable also, that the town called Dyrrhachium did not exactly occupy the site of the ancient Epidamnus, indeed this is plainly asserted by Pausanias. (Eliac. I. 10.)

Eusebius refers the foundation of Epidamnus to the second year of the thirty-eighth Olympiad, or about 625 years before the Christian era. Periander was then tyrant of Corinth, and nearly at the same period Cyrene was founded by Battus. Placed at the entrance of the Hadriatic, in a situation most advantageous for commerce, which was also favoured

by its relations with Corcyra and Corinth, Epidamnus had early attained to a considerable degree of opulence and power. It possessed a treasury at Olympia, (Pausan. Eliac. II. 19.) and its citizens vied with those of the most celebrated states of Greece in wealth and accomplishments, (Herod. VI. 127.) And though the jealousy of the neighbouring barbarians had often prompted them to disturb the peace of the rising colony, it successfully withstood all their attacks until dissension and faction, that bane of the Grecian states, entailed upon the city their attendant evils, and so impaired its strength, that it was forced to seek from the Corcyreans that aid against foreign as well as domestic enemies, which its necessities required. The refusal of Corcyra compelled the Epidamnians to apply to Corinth, which gladly sought this opportunity of increasing its influence at the expense of that of Corcyra. A Corinthian force, together with a fresh supply of colonists, was accordingly despatched by land to the aid of Epidamnus, and contributed greatly to restore order and tranquillity. The Corcyreans however, who were on no friendly terms with the Corinthians, could not brook this interference in the affairs of their colony. They also equipped a fleet, which, on its arrival at Epidamnus, summoned that town to receive back those citizens who had been banished, and to send away the Corinthian reinforcement. On the rejection of this proposal by the Epidamnians, the Corcyreans, in conjunction with the neighbouring Illyrians, besieged the town, and after some days compelled it to surrender. These are the events which Thucydides has related at length, from

their intimate connection with the origin of the Peloponnesian war. (I. 24. et seq.)

We know but little of the fortunes of Epidamnus from this period to its conquest by the Romans. Aristotle in his *Politics* notices a change which took place in its constitution, from the government of magistrates called phylarchs to that of a senate, (*Polit.* V. 1.) The character of its inhabitants, which was once virtuous and just, (*Plutarch. Quæst. Græc.*) was also greatly impaired by luxury and vice, if we may credit Plautus, who thus portrays them in his *Mænæchmi*.

Nam ita est hæc hominum natio Epidamnia,  
Voluptarii atque potatores maximi:  
Tum sycophantæ et palpatores plurimi,  
In urbe hac habitant: tum meretrices mulieres  
Nusquam perhibentur blandiores gentium.  
Propterea huic urbi nomen Epidamno inditum est,  
Quia nemo ferme huc sine damno divortitur.

ACT. II. SC. 1.

That Venus was particularly worshipped here we learn from Catullus.

Nunc, o cœruleo creata ponto!  
Quæ sanctum Idalium, Syrosque apertos,  
Quæque Ancona, Cnidumque arundinosam  
Colis, quæque Amathunta, quæque Golgos,  
Quæque Dyrrhachium Adriæ tabernam.

CARM. XXXVI. 11.

Epidamnus seems to have remained under the subjection of the Corcyreans till after the reign of Alexander, when it was ceded by them to Glaucias king of the Illyrians. (*Diod. Sic. XVIII. 714.*) It may be doubted, however, whether it was ever actually in the hands of that people, as we learn from

Polybius, that several years after, Epidamnus was surprised by a party of Illyrian pirates, and that the inhabitants who had through negligence suffered the enemy to seize upon the town, having recovered from their first alarm, fell upon the assailants, and after an obstinate conflict succeeded in driving them without the walls. (II. 9.) Not long after, the Illyrians returned with a more formidable armament, and undertook the siege of Epidamnus; but fortunately for that city, the arrival of the Roman consul with a powerful fleet and army compelled the enemy to make a precipitate retreat. The Epidamnians lost no time in placing themselves under the protection of the Romans, to whose cause they appear to have constantly adhered both in the Illyrian and Macedonian wars, (Polyb. II. 11. Liv. XXIX. 12. et XLIV. 30.)

At a later period Dyrrhachium, as it was then called, became the scene of the contest between Cæsar and Pompey. The latter general having been compelled to withdraw from Italy by his enterprising adversary, retired to Dyrrhachium on the opposite coast of Illyria, and having collected all his forces round that city, determined to make a stand against the enemy.

Cæsar soon followed him thither, having formed the bold design of blockading his adversary in his entrenched camp close to the town. This led to a series of operations which are detailed at length by Cæsar himself; the success of which continues doubtful, until Pompey at length succeeded in forcing his enemy to retire, and was thus enabled to transfer the seat of war into Thessaly. (Cæs. Bell. Civ. III. 41. Appian. Civ. Bell. II.)

Pompey had encamped on the heights called Petra, above the sea. This position with that of Dyrrhachium is thus described by Lucan.

Hoc iter æquoreo præcepit limite Magnus,  
 Quemque vocat collem Taulantius incola Petram,  
 Insedit castris, Ephyreaque mœnia servat,  
 Defendens tutam vel solis turribus urbem.  
 Non opus hanc veterum, nec moles structa tuetur,  
 Humanusque labor, facilis, licet ardua tollat,  
 Cedere vel bellis, vel cuncta moventibus annis.  
 Sed munimen habet nullo quassabile ferro,  
 Naturam, sedemque loci. nam clausa profundo  
 Undique, et illis scopulis revomentibus æquor,  
 Exiguo debet, quod non est insula, colli.  
 Terribiles ratibus sustentant mœnia cautes,  
 Ioniumque furens rabido cum tollitur Austro,  
 Templâ, domosque quatit, spumatque in culmina pontus.

VI. 15.

In addition to the strength of its local situation, Dyrrhachium was of importance to the Romans from its vicinity to Brundisium. Cicero landed there on his banishment from Italy, and speaks of the kindness he experienced from the inhabitants, (ad Fam. XIV. 1.) We learn indeed from Ælian, that the laws of this city were particularly favourable to strangers, (Var. Hist. XIII. 16.)

Dio Cassius observes, that Dyrrhachium sided with Antony during the last civil wars of the republic; and thence it was, that Augustus after his victory rewarded his soldiers with states in its territory, (21.) The Byzantine historians speak of it as being still a considerable place in their time, (Ann. Commen. I. 41. Cedren. Basil. Imp. p. 703. Niceph. Callist. XVII. 3.) but it is now scarcely more than a village, which is rendered unhealthy by its proxi-

mity to some marshes. Its modern name is *Durazzo*<sup>u</sup>.

According to Scylax, (p. 10.) there was a river which flowed into the sea near Epidamnus. This he names Palamnus; perhaps it is the same as the Pany-<sup>Palamnus</sup>asis of Ptolemy, (p. 81.) This geographer places it <sup>fl.</sup> south of Dyrrhachium, in which situation there is a small stream called *Spirnatxa*. But if we suppose that Scylax and Ptolemy allude to two different streams, we must identify the Palamnus of the former with the river named *Stefano* in modern maps, a little to the north of *Durazzo*.

Beyond the *Spirnatxa* is a promontory called *Capo di Lachi*, which is said to correspond with the position of Petra, already mentioned as the site <sup>Petra.</sup> of Pompey's camp<sup>x</sup>.

The Genusus, a considerable river rising not far <sup>Genusus fl.</sup> from the lake of Ochrida, is now called *Scombi* or *Tobi*. It is mentioned by Cæsar in describing his retreat from Dyrrhachium, or rather Petra, (B. Civ. III. 75. Cf. Liv. XLIV. 30.)

The Apsus, which flows into the sea about twelve <sup>Apsus fl.</sup> or fifteen miles south of the Genusus, has also been rendered memorable from the military operations of Cæsar and Pompey on its banks. From Cæsar we learn that it separated the territories of Apollonia and Dyrrhachium, and that while he was encamped on its left or southern bank, his adversary had occupied a spot called Asparagium, on the opposite side, <sup>Aspara-</sup>(Civ. Bell. IV. 13.) The contest was for a short <sup>gium.</sup>

<sup>u</sup> Magin. Geogr. II. Spon, Voyage de Dalmatie t. I. p. 117. There are no coins I believe belonging to Epidamnus; but those with the epigraph

ΔΥΡ and ΔΥΡΑ are not uncommon. Sestini Monet. Vet. p. 42.

<sup>x</sup> Palmerii Græc. Ant. Descr. l. I. c. 21. p. 129.

time transferred to Petra; but the two armies afterwards resumed their former positions on the Apsus, (Bell. Civ. III. 76.) Lucan speaks of both these rivers as the scene of the hostile movements alluded to; but he seems incorrect in his remark on the shortness of their course, as, according to modern maps, they are far from being insignificant streams.

Prima duces junctis vidit consistere castris  
 Tellus, quam volucer Genusus, quam mollior Apsus  
 Circumeunt ripis. Apso gestare carinas  
 Causa palus, leni quam fallens egerit unda  
 At Genusum nunc sole nives, nunc imbre solutæ  
 Præcipitant. Neuter longo se gurgite lassat,  
 Sed minimum terræ, vicino litore novit. V. 461.

The present name of the Apsus is *Ergent* or *Be-ratino*. This river is noticed also by Livy, XXXI. 27. Strabo VII. p. 316. Dio Cass. XLI. Ptol. p. 81. The error into which Palmerius had fallen, of placing the Apsus before the Genusus, has not escaped the penetration of D'Anville.

Apollonia. About fifteen miles from the Apsus stood Apollonia, another celebrated colony of Corinth and Corcyra.

Οἷς πλησιόχωρός ἐστιν ἡ Ἀπολλωνία,  
 Κορινθίων τε καὶ Κερκυραίων κτίσις.

SCYMN. CH. v. 438.

(Cf. Pausan. Eliac. I. 22. Steph. Byz. v. Ἀπολλωνία. Strab. VII. p. 316.) It was situated, according to Scylax, (p. 10.) near the mouth of the *Æas*, or *Aous*, one of the largest rivers of Greece, and frequently mentioned by classical writers, (Cf. Conon. Hist. ap. Phot. cod. 30. Strab. loc. cit. Polyb. V. 110.) Strabo assures us, that Apollonia was renowned for the wisdom of its laws, which, if we may judge from

two particulars, were framed rather on the Spartan than the Corinthian model. Ælian states, that decrees to the exclusion of foreigners were enforced here as at Lacedæmon; and Aristotle affirms, none could aspire to the offices of the republic but the principal families, and those descended from the first colonists. (Ælian. Var. Hist. XIII. 16. Aristot. Polit. IV. 4.) Herodotus has recorded a curious adventure which occurred at Apollonia, and which throws some light on the early state of that city. He relates, that Evenius, a native of this town, and a soothsayer of some note in Greece, was intrusted with the charge of some sacred sheep, which were fed near the Aous, an office to which, as the historian observes, none but the noblest and wealthiest citizens could be appointed. The sheep were kept in a cave at some distance from the town. One night Evenius, instead of watching, allowed himself to be overcome by sleep, when some wolves are stated to have made their way into the cave, and to have carried off sixty sheep. Evenius on discovering the loss wished to conceal it, by substituting others in their stead; but the affair having through some means been discovered, he was summoned, tried, and condemned to lose his sight; which severe sentence was forthwith carried into effect. But from that moment the cattle of the Apolloniatae ceased to increase, and the ground failed to yield its fruits. On having recourse to the oracles of Dodona and Delphi, the Apolloniatae were informed that their injustice to Evenius had caused the evils of which they complained, for that the god himself had sent the wolves to destroy the sacred sheep; they might however appease the wrath of Heaven



by making such a compensation to the sufferer as would place him in an enviable condition. On receiving this communication, the Apolloniatae commissioned some of the citizens to treat with Evenius, who, not being aware of the answer returned by the oracle, acknowledged that he should be satisfied on receiving as a gift from the city two of the most considerable estates in its territory, together with the best house within its walls. The treaty being thus concluded, Evenius was informed of the declaration made by the god, and was not a little chagrined at the deception which had been practised towards him. He was however put in possession of the property he had coveted; and from that time he is said to have received the gift of divination, by which he acquired great celebrity. (Herod. IX. 94. Cf. Con. ap. Phot. cod. 30.)

It appears from Thucydides, that, in the beginning of the Peloponnesian war, Apollonia was still dependent upon Corinth, (I. 26.) At a later period, that is, after the death of Alexander, we find it exposed to frequent attacks from the Illyrians, headed by their king Glaucias. Cassander on one occasion freed the Apolloniatae from these enemies; and they were again assisted by Acrotatus, son of Cleomenes, the king of Sparta. (Diod. Sic. XVIII. 707. and 709.) Cassander subsequently made an attempt to annex Apollonia to his dominions, but the Corcyreans having come to the relief of the city, he was forced to abandon his design. (Diod. Sic. XVIII. 714. and 719.)

It was probably the dread of such powerful neighbours as the kings of Illyria and Macedon which induced the small republic to place itself under the

protection of the Romans on the first appearance of that people on their coast. (Polyb. II. 11.) And throughout the war with Macedon the Apolloniatae appear to have adhered faithfully to the interests of their new allies. (Liv. XXIV. 40. XXXIII. 3. XLIV. 30.) From its proximity to Brundisium and Hydrus, ports of Apulia, Apollonia was always deemed an important station by the Romans; and among the extravagant projects of Pyrrhus, it is said he had contemplated the idea of throwing over a bridge to connect it with the last mentioned place: the distance cannot be computed at less than fifty miles. (Plin. III. 11.)

The possession of this town was of great advantage to Cæsar whilst he remained near Epidamnus, as it was from thence he principally derived his supplies; and it likewise served as a depot for his sick and wounded on his march into Thessaly. (Bell. Civ. III. 12. and 78.) Cicero styles it "*urbem magnam et gravem.*" (Phil. XI. 11.)

The circumstance of Augustus having spent many years of his early life, which were devoted to the study of literature and philosophy, in this city, should not be omitted in its history. (Suet. Aug. C. 10. Dio Cass. XLI. Vell. Paterc. II. 59.) Several other passages relative to this place will be found in Theophrastus, Hist. Plant. I. 10. and III. 2. Cicero in Pis. Plut. Brut. Polybius II. 9. and VII. 9. Livy, Appian, &c.

The ruins of Apollonia still retain the name of *Pollina*; but those who have visited the spot describe these remains as very inconsiderable. "A single "Doric column," says one of our countrymen, "forms "the sole vestige of this once great and populous

"city. A few other relics remain in the walls of  
"the monastery; and in some Turkish sepulchres;  
"on the road from *Berat*, there are several inscrip-  
"tions, but all sepulchral."

*Æas vel  
Aous fl.*

The river Aous, or *Æas*, now *Voioussa*, which flowed close to Apollonia, was said by the ancients to rise in that part of the chain of Pindus, to which the name of Mount Lacmon was given. This we learn from Herodotus, (IX. 94.) as well as from Strabo, who cites Hecataeus as his authority on the subject, (VII. p. 316.) Lycophron also observes,

Ἐνθα πλανήτην λυπρὸν ὄψονται βίον  
Λακμωνίου πίνοντες Αἴαντος ῥοάς. ver. 1019.

(Cf. Scyl. Peripl. p. 20. Steph. Byz. v. *Λάκμων*.) According to Polybius and Livy, it was navigable from its mouth to Apollonia, (V. 109. and Liv. XXIV. 40.) Lucan's description is but little applicable to this large and rapid river.

Purus in occasus, parvi sed gurgitis, *Æas*  
Ionio fluit inde mari. VI. 360.

(Cf. Val. Max. I. 5. Plin. III. 23.) I shall have occasion to revert to the Aous, and the upper part of its course, in the following section.

*Nym-  
phæum.*

In the territory of Apollonia was a place called Nymphæum, remarkable for a mine of asphaltus, of which several ancient writers have given a description. Near this spot was some rising ground,

Journal of the Rev. Mr. Jones in Mr. Hughes's Travels, vol. II. p. 262. See also Holland's Travels, vol. II. p. 329. ed. 8vo. The coins of Apollonia

are not uncommon. Those of silver have the epigraph ΑΠ. or ΑΠΟΛ. with the name of the magistrate, the brass coins ΑΠΟΛΛΩΝΙΑΤΑΝ.

whence fire was constantly seen to issue, without however injuring either the grass or the trees which grew there. (Aristot. Mirand. Ausc. Ælian. Var. Hist. XIII. 16. Plin. XXIV. 7. Plut. Scylla.)

Strabo supposes it to have arisen from a mine of bitumen liquified, there being a hill in the vicinity whence this substance was dug out, the earth which was removed being in process of time converted into pitch, as it had been stated by Posidonius. (Strab. VII. p. 316.) Pliny says this spot was considered as oracular, which is confirmed by Dio Cassius, who describes at length the mode of consulting the oracle. (XLI.) The phenomenon noticed by the writers here mentioned has been verified by modern travellers as existing near the village of *Selenitsa*, on the left bank of the Aous, and near the junction of that river with the *Sutchitsa*<sup>2</sup>. From Livy it appears that there was a Roman encampment here for some time during the Macedonian war. (XLII. 36. and 49.)

To the south of the Aous we find a deep bay receding into the interior towards the range of the Acroceraunian mountains. The name it bore formerly is unknown to us, but at present it is called the gulf of *Valona*. The little town of *Valona*, whence its appellation is derived, stands near the entrance of the bay, on its northern shore. There is little doubt that this is the Aulon of Ptolemy (p. Aulon. 81.) and the Byzantine historians. (Anna Com. XII. p. 368.) It is also noticed by Hierocles and the Maritime Itinerary of Antoninus. Further up the bay was the more celebrated town and harbour of

<sup>2</sup> Mr. Jones's Journal, quoted by Mr. Hughes, vol. II. p. 262.

Oricus.

**Oricus** or **Oricum**, which **Scylax** (*Peripl.* p. 10.) and other early writers place in **Illyria**, while **Ptolemy** enumerates it among the cities of **Epirus**. **Herodotus** speaks of it as a port not far from **Apollonia** and the mouth of the **Aous**, (*IX.* 94.) It was known also to **Hecataeus** and **Apollodorus**. (*ap. Steph. Byz.* v. Ὀρικός.) **Scymnus** of **Chios** is the only writer I believe who gives any account of its foundation; he ascribes it to the **Eubœans**, on their return from **Troy**. These are the same people as the **Abantes**, of whom we shall presently have occasion to speak more at length.

Ἑλληνὶς Ὀρικός τε παράλιος πόλις  
 Ἐξ Ἰλίου γὰρ ἐπανάγοντες Εὐβοεῖς  
 Κτίζουσι κατενεχθέντες ὑπὸ τῶν πνευμάτων—

ver. 440.

**Apollonius** speaks of the arrival of a party of **Colchians** in this port,

..... Κεῖθενδὲ Κεραύνια μέλλον Ἀβάντων  
 Οὔρεα Νεσταίους τε καὶ Ὀρικὸν εἰσαφικέσθαι.

APOLL. ARGON. IV. 1216.

whence **Pliny** terms it a colony of that people. (*III.* 23.) **Oricum**, however, is much more known in history as a haven frequented by the **Romans** in their communication with **Greece**, being very conveniently situated for that purpose, from its proximity to **Hydruntum** and **Brundisium**. During the second **Punic** war, this town was taken by **Philip** of **Macedon**; but was afterwards recovered by the prætor **Valerius Lævinus**, who surprised the enemy in his camp, before **Apollonia**, during the night, and put him to flight. **Philip** having retired into **Macedon**, the **Ro-**

man general established his winter quarters at Oricum. (Liv. XXIV. 40.) It was from thence that Æmilius Paulus sailed back to Italy, after having so happily terminated the Macedonian war, (Plut. P. Æmil.) We find it subsequently occupied by Cæsar, soon after his landing on this coast, (B. Civ. III. 11.) Horace, Propertius, and Lucan also speak of Oricum as a well known port in their time.

Gygen ille Notis actus ad Oricum  
Post insana capræ sidera, frigidas  
Noctes non sine multis  
Insomnis lachrymis agit.      HOR. OD. III. 7.

Ut te felici prævecta Ceraunia remo  
Accipiat placidis Oricos æquoribus.  
PROPERT. ELEG. I. 8.

Tunc qui Dardanium tenet Oricon—  
LUCAN. III. 187.

(Cf. Polyb. ap. Steph. Byz. v. Ὀρικός. Strab. VII. p. 316. Dio Cass. XLII.)

Philostratus says the town of Oricus was restored by Herodes Atticus, together with many other Greek cities.

It would seem from Virgil that Oricum was famous for its turpentine.

Qualis gemma micat, fulvum quæ dividit aurum,  
Aut collo decus aut capiti; vel quale per artem  
Inclusum buxo, aut Oricia terebintho,  
Lucet ebur—      ÆN. X. 134.

(Cf. Serv. Comment.) Nicander alludes to its boxwood. (Ther. ver. 516.)

Πύξου δὲ χροίη προσαλγικίος Ὀρικίας—

I am not aware that any traveller has investigated

the remains of Oricum, but it appears from modern maps that the name of *Ericho* is still attached to the spot on which the town must have stood <sup>a</sup>.

Saso in-  
sula.

At the entrance of the gulf of Valona is the island of *Sasseno*, well known to the ancients under the name of Saso. Scylax speaks of it as being near the Ceraunian mountains, and within one third of a day's sail from Oricum. (p. 10. Ptol. p. 84.) Polybius says it is situated near the entrance of the Ionian streight, meaning the Adriatic. (V. 10.) Strabo seems to place this island too far from the land, when he says that it lay half way between Brundisium and the coast of Epirus: the whole passage however is obscure, and probably incomplete. (VI. p. 281.) Lucan applies to Sason the epithet of Calaber, from its position with respect to the shores of Apulia.

..... cum totas Hadria vires  
Movit, et in nubes abiere Ceraunia, cumque  
Spumoso Calaber perfunditur æquore Sason.

II. 627.

The approach to Saso was reckoned dangerous by mariners, from the numerous shoals and sandbanks which surrounded it.

Non humilem Sasona vadis, non littora curvæ  
Thessaliæ saxosa— Id. V. 650.

Hadriaci infaustas fugite Sasonis arenas.

SIL. ITAL. VII. 481.

At some distance from the coast above Oricum  
*Amantia*. was the town of *Amantia*, said to have been founded

<sup>a</sup> Mannert, t. VII. p. 407.

by the Abantes of Eubœa, on their return from Troy; having been driven from their course by adverse winds, they built here two cities in conjunction with the Locrians, who had been the partners of their voyage: these were named Thronium and Abantia, and the district itself Abantis. Thronium appears to have been destroyed many years after in a war with the Apolloniatae, who from the spoils consecrated an offering to Jove at Olympia, with the following inscription, seen and recorded by Pausanias, (*Æliac.* I. 22.)

Abantis  
regio.  
Thronium  
Abantidis.

Μνάματ' Ἀπολλωνίας ἀνακείμεθα τὰν ἐπὶ πόντον  
'Ιονίῳ Φοῖβος ὄκισ' ἀπερσέτομας.  
Οἱ γὰρ τέρμαθ' ἐλόντες Ἀβαντίδος ἐνθαδε ταῦτα  
'Ἔστασαν σὺν τοῖς ἐκ Θρονίου δεκάταν—

Abantia however still remained, but its name underwent a slight change, being commonly written Amantia, (*Steph. Byz.* v. Ἀμαντία. Cf. *Tzet. ad Lycophr.* v. 1042. *Etymol. Magn.* v. Ἀμαντες.) This town is mentioned by Scylax as being in the vicinity of Oricum; but he seems to regard its inhabitants as Illyrians, (p. 10.) It was known also to Lycophron, who has not omitted to notice the tradition respecting its foundation, when speaking of Elpenor the Eubœan chief.

..... εἰς Ἀβαντίαν πέλιν  
Πλώσει. πέλας δὲ γῆς Ἀτιντάνων μολῶν,  
Πράκτιν παρ' αὐτὴν αἰπὺ νάσσεται λέπας,  
Τοῦ Χαονίου νᾶμα Πολυάνθους δρέπων—

ver. 1042.

We find Amantia mentioned as a town of some note under the government of the Romans. It espoused the cause of Cæsar in the contest carried on between him and Pompey in these parts. (*B. Civ.*



III. 12. and 40.) Cicero also mentions it in the Philippics, XI. 11. Cf. Plin. IV. 10. But we can trace its existence still further from Hierocles<sup>b</sup>, and Leo Allatius, who speaks of it in the life of the Greek emperor Basilius. (C. 50. p. 128.)

I believe the ruins of Amantia have not been explored by any modern traveller; they are however laid down in some maps near the village of *Nivitzza*<sup>c</sup>, on the river *Sutchitza*, which falls into the *Voioussa*. This site agrees pretty well with the position assigned to Amantia by Scylax; and also with the distance of thirty miles, which the Table Itinerary reckons between the former town and Apollonia.

Polyanthes  
fl.

It is not improbable, that the river near which Amantia is said by Lycophron to have been seated, and which he calls the Chaonian Polyanthes, is now the *Sutchitza*, as that river rises in the mountains of *Chimarra* in ancient Chaonia. I may remark, that in Arrowsmith's Map, as well as in that of D'Anville, this latter river is erroneously marked as flowing into the sea. D'Anville indeed looked upon it as the Celydnus of Ptolemy; and that ancient geographer, when he speaks of the ἑκβολαὶ Κελύδνου, or, as it is written elsewhere incorrectly, Πεπελίχου, evidently considered it as having its outlet in the

Celydnus  
fl.

<sup>b</sup> The Syncedemus of Hierocles may be supposed to have been written, from what Wesseling has decided, before the reign of Justinian. Proleg. in Synced. Hierocl. p. 626.

<sup>c</sup> Dr. Holland seems to have heard of some considerable ruins near *Nivitzza*, but this was in the valley of the *Bentza*, a very different river from the

*Sutchitza*, though it also falls into the *Voioussa*. T. II. p. 311.

The coins of Amantia are rare; and it is remarkable that the legend is AMANTON, whereas the ethnic is always written Amantini by the Greeks as well as Romans; in Cæsar it is Amantiani. Sestini Monet. Vet. p. 42.

sea ; thus, if he is correct, it cannot be the *Sutchitsa*, which unites with the *Voioussa*. Ptolemy says the Celydnus formed the southern limit of Macedonia in his time ; and he places it after Aulon. The Celydnus therefore must be some insignificant stream, which falls into the gulf of *Valona*, a little above *Ericho*, the ancient Oricum. I believe that Ptolemy is the only ancient writer who has noticed this river.

In the vicinity of Apollonia and Amantia we must place the site of another Illyrian city of some note, and which is generally mentioned in conjunction with those towns, I mean the ancient Byllis, in *Byllis*. whose territory, called *Byllinus Ager* by Livy, Hannibal proposed to Antiochus to station all his forces, with a view of crossing over into Italy. (XXXVI. 7.) The Bullini are mentioned by Scylax as a people of Illyria ; (p. 8.) but, from the northern position which he assigns to them, they appear to have had no connexion with the town in question. Strabo speaks of the Bulliones who inhabited the neighbourhood of Apollonia and the Ceraunian mountains, (VII. p. 326.) but elsewhere he designates the territory of Byllis by the name of *Bylliace*<sup>d</sup>. (VII. p. 316.) Byllis appears to have become a Roman colony, under the name of *Colonia Byllidensis*, as we are informed by Pliny, (IV. 10.) though he does not state from what period : this occurred probably after the civil wars, as it is only during that time that mention is made of Byllis. (Cæs. Bell. Civ. III. 12. et 40. Cic. Phil. XI. 11. Plut. Brut.) There is some difficulty in appropriating a situation to this town on a modern

<sup>d</sup> This is however a correction of Casaubon, as the MSS. read *Βαλλιακή*, and not *Βυλ-  
λιακή*.

map. Steph. Byz. calls Byllis a maritime city; and it is certain that it cannot have been far distant from the sea, (v. Βύλλις.) But Ptolemy, by placing it in the country of the Elymiotæ, an inland people of Macedon, involves the inquiry in great perplexity. We must therefore, on this subject, trust to the researches of modern travellers. According to their accounts some considerable vestiges of a Roman town are visible at *Gradista*, on the right bank of the *Voioussa*, and nearly opposite the ferry of *Loundra*. An imperfect inscription was here discovered by Dr. Holland without the area of the walls, on the western side, on some perpendicular ledges of rock overhanging the declivity, which stretches down to the valley of the *Voioussa*. "It was impossible," says he, "to make the copy complete, as well from the erasure of some of the letters, as from the height of the surface of rock above the ground." We collect from it, that M. Valerius, a Roman consul, caused a road, leading from the colony of Byllis through a certain narrow defile along a river named Margua, to be made passable for carriages. It appears therefore probable, that the ruins alluded to are those of Byllis, as the inscription in which that town is mentioned would naturally be placed where the road commenced<sup>e</sup>.

In the interior of what may be termed Grecian Illyria we have yet to speak of several obscure and petty nations, of whose limits we can form no pre-

<sup>e</sup> Holland's Travels, t. II. p. 257. The ruins of *Gradista* are also described by Mr. Jones, Hughes's Travels, t. II. p. 263. The remains of a temple and a

theatre are clearly discernible. The epigraph on the coins of Byllis is ΒΤΑΑΙΟΝΩΝ. Sestini Monet. Vet. p. 42.

cise idea, though their relative positions may be ascertained with sufficient accuracy for the purposes of history. Among these, the Parthini may be placed <sup>Parthini.</sup> to the north in the vicinity of Epidamnus, and consequently next to the Taulantii. They are often mentioned in the course of the Illyrian war, but as friends rather than foes of the Romans, having submitted at an early period to their arms. (Polyb. II. 11. Liv. XXIX. 12.) After the defeat of Philip king of Macedon, they appear to have been added to the dominions of Pleuratus, an Illyrian prince allied to the Romans. (Polyb. Frag. XVIII. 30. Liv. XXXIII. 34. et XLIV. 30. Cf. Cic. in Pis. Appian. Illyr. 1. Dio. Cass. XLI. Plin. III. 23.)

Their principal town was Parthus, as we learn <sup>Parthus.</sup> from Polybius, loc. cit. and Steph. Byz. v. Παρθος. It was taken by Cæsar in the course of his campaign against Pompey, (B. Civ. III. 41.) From what Palmerius has been able to collect on the subject, this town was probably not far removed from *Presa* and *Crejaf*.

Dimallum, or Dimalle, a fortress of some consequence, taken by the Romans in their war with <sup>Dimallum</sup>Demetrius <sup>vel Dimalle.</sup> of Pharos, seems to have been in the vicinity of the Parthini, if not included within their territory, (Polyb. III. 18. et VII. 9. Liv. XXIX. 12.) There is no indication however of its precise situation, which was probably between Lissus and Epidamnus, perhaps on the spot now called *Malosse*, near the small town of *Ichin*. Of *Eugenium* <sup>Eugenium.</sup> and *Bargulum*, two other castles noticed by Livy, <sup>Bargulum.</sup> (XXIX. 12.) nothing further is known. The former of these might be *Ichin*.

<sup>f</sup> Græc. Ant. l. I. c. 34. p. 183.

**Perisadii.** We must also place near the Parthini the **Perisadii**, a people mentioned only by Strabo. That geographer speaks of their having once formed a principality, which was the same as that of the **Enchelii**, who have been already mentioned. The **Sesarethii** are doubtless the people of **Sesarethus**, a town which Steph. Byz. ascribes to the **Taulantii**, (v. Σεσάρηθος.) Some trace of this name is still apparent in that of *Sersdit*, a small village about ten miles south of *Alessio*, on the river *Itisma*. Strabo, in the passage above quoted, speaks of **Damastium** as being in the territory of the **Perisadii**, and as possessing valuable silver mines. (VII. p. 326.)

To the south of the Parthini were probably the **Eordeti**. **Eordeti** of Ptolemy, who names three of their towns, **Scampis**, **Deboma**, and **Daulia**. (Geogr. p. 83.) The former is known to have been situated on the *Via Egnatia*. Its name also occurs in the *Synecdemus* of Hierocles. (p. 653.) From a comparison of the distances furnished by the *Itineraries*, it appears that the site of this place answers nearly to that of the modern *El Bassan*<sup>f</sup> on the *Scombi*, the ancient *Genu-sus*. **Deboma** is perhaps *Dobrin*. The ruins of **Daulia** are said to exist on the site still called *Daulas*<sup>g</sup>. The **Albani** are also classed by Ptolemy among the smaller Illyrian tribes; their chief town was called *Albanopolis*. This obscure people, mentioned by no other ancient author, would hardly deserve notice, were it not for the connexion between them and the modern *Albanians*, who are not however confined within the narrow limits of their ancestors, as they now extend over the whole of ancient Epirus. It appears from the researches of Palmerius in the Byzantine

<sup>f</sup> Mannert, Geogr. t. VII. p. 412.    <sup>g</sup> Pouqueville, t. I. p. 382.

historians<sup>h</sup>, that the Albani occupied the district of *Croja* and its vicinity; they were probably therefore dependent originally on the Parthini, which would account for their not being noticed by Livy and the earlier historians.

Contiguous to the Albani and Parthini, to the east, were the Dassaretii, an Illyrian people, whose <sup>Dassaretii.</sup> position is well ascertained, from their having occupied the shores of the great lake of *Ochrida*, the ancient *Palus Lychnitis*, together with the mountains which surround it. Frequent mention is made of the Dassaretii by Livy and Polybius in their narratives of the Macedonian wars; their country, from its situation on the Macedonian borders of Illyria, often became the scene of hostilities between the contending armies. We may presume, from the statements of the abovementioned historians, that the Dassaretii once formed part of the dominions of Scerdilaidas, an Illyrian prince, who had been conquered by Philip king of Macedon not long before his first war with the Romans. (Pol. V. 108.) But on peace being made after the battle of Cynoscephalæ, they were finally restored to Pleuratus, the successor of Scerdilaidas. (Liv. XXXIII. 34. Polyb. Frag. XVIII. 30.) The Dassaretii, or Dassaretæ, as they are also called according to the Greek form, are noticed also by Strabo, VII. p. 316. Appian. Illyr. 1. Pomp. Mel. II. 3. Pliny III. 23. and Ptolemy p. 83. Steph. Byz. v. *Δασσαρίται*.

Their principal town was *Lychnidus*, or *Lychni-Lychnidus*, situated on the great lake of the same name. Its foundation is ascribed by a writer in the Greek Anthology to Cadmus.

<sup>h</sup> Græc. Ant. l. I. c. 36. p. 213.

Ἐλχ' ὃ ἀπ' εὐσεβέων προγόνων ἔρικυδά πάτρην  
 Λυχνιδόν, ἣν Φοῖνιξ Κάδμος ἔδαμνε πόλιν.

CHRISTOD. EPIGR. 3.

We hear of its being constantly in the occupation of the Romans during their war with Perseus king of Macedon, (Liv. XLIII. 9.) and, from its position on the frontier, it must have always been deemed a place of importance. (Id. XXVII. 32.) This was more especially the case after the construction of the great Egnatian way, which passed through it. (Polyb. ap. Strab. VII. p. 327.) It appears to have been still a large and populous town under the Greek emperors. Procopius relates that it was nearly destroyed by an earthquake, which overthrew Corinth and several other cities, during the reign of Justinian. (Hist. Arc. 18. Cf. Malch. Sophist. Excerpt. p. 64. Niceph. Callist. XVII. 3.) In the Synecdemus of Hierocles (p. 653.) it is probable that we ought to read *Λυχνιδὸς μητρόπολις* for *Αὐλινιδὸς μητρόπολις*. It is the opinion of Palmerius, who has treated most fully of the history of Lychnidus in his Description of Ancient Greece, that this town was replaced by *Achrida*, once the capital of the Bulgarians; and, according to some writers of the Byzantine empire, also the native place of Justinian, and erected by him into an archbishopric under the name of Justiniana Prima. And the opinion of that learned critic has been adopted, I believe, by the generality of writers on comparative geography<sup>1</sup>. But I am induced by various considerations to dissent from the commonly received notion on this point. I may observe, in the first place, that none

<sup>1</sup> Græc. Ant. Descript. l. I. Itin. p. 662. Mannert's Geogr. c. 35. p. 198. Wesseling ad t. VII. p. 415.

of the historians quoted by Palmerius assert that *Achrida* was built on the site of Lychnidus. Nicephorus Callistus states that *Achrida* was placed on a lofty hill, very near a great lake called Lychnidus, and more anciently Dassarite; but there is no reference to the town of that name. Had Lychnidus been replaced by the new town of Justinian, or the *Achrida* of the Bulgarians, the fact would certainly have been distinctly mentioned, since it was a celebrated city, and still existing in the reign of Justinian, as Wesseling, I think, has satisfactorily proved. But even granting to Palmerius that *Justiniana Prima* and *Achrida* are the same town, he has not at all shewn that they are to be identified with Lychnidus. The improbability of this supposition will, I think, be evident from a comparison of the Roman Itineraries, which describe the *Via Egnatia*, on which Lychnidus was placed, with the best modern maps of the Turkish dominions in Europe. Now all the Itineraries agree in fixing Lychnidus at a distance of twenty-seven or twenty-eight miles from the station in the Candavian mountains, a well-known ridge which separated the valley of the Genusus from the lake of Lychnidus; while *Ochrida*, as it is now called, stands at the northern extremity of the lake, and not more than twelve miles from the foot of the chain above mentioned; so that it ought to be removed at least fifteen miles further down the lake to answer to Lychnidus. In the Table, the first station after the Candavian mountains is the *Pons Servilii*, a distance of nine miles. This bridge can be no other than that which crosses the river *Drino* on its issuing from the lake of *Ochrida*; and Lychnidus, in the same Itinerary, is



nineteen miles distant from thence, whereas *Ochrida* is not removed more than five miles from the point in question, where a bridge is still found at the present day. We are assured by Pouqueville that the ruins of Lychnidus are still apparent near the monastery of *St. Naum*<sup>k</sup>, on the eastern shore of the lake, and about fourteen miles south of *Ochrida*. I have dwelt at some length on this point, because the site of Lychnidus is important, from its connexion with the course of the Egnatian way through Macedonia, a country of which we at present know so little.

Palus  
Lychnitis.

The Palus Lychnitis, formed principally by the waters of the Black *Drino*, is a considerable expanse of water about twenty miles in length and eight in breadth. Scymnus of Chios is the earliest writer who has mentioned it, but he does not seem to have had any accurate idea of its situation.

Ἐχει δὲ λίμνην εὖ μάλ' ἢ χάρα τινα

Μεγάλην, παρ' αὐτοῖς τὴν Λυχνίτιν λεγομένην—

ver. 428.

Diodorus informs us, that Philip the son of Amyntas extended his conquests in Illyria as far as this lake. (XVI. 514.) Strabo says that it abounded in fish, which were salted for the use of the inhabitants. (VII. p. 327.) He also mentions several other lakes in the vicinity which were equally productive; these are the *Presba*, *Drenovo*, and *Koridjè*, situated near the source of the Genusus and to the south-east of the lake of *Ochrida*. We collect from Livy, that the country of the Dassaretii was in general fertile in corn, and well calculated to support an army. (XXX. 33.) That it was populous, and con-

<sup>k</sup> T. III. p. 49.

tained many small towns and fortresses, appears from the account given by Polybius of an expedition made into that country by Philip, the second Macedonian king of that name. (V. 108.) The towns of Enchelanaë, Cerax, Sation, and Boii, stood on the shores of the lake; but it is not now possible to ascertain their exact positions, as they are mentioned by no other writer. Another district of the Dassaretii, as we learn from the same historian, was named Phœbatis, in which were the towns of Chrysondio, Antipatria, and Geruns, or Gerunium. Livy informs us, that the two latter were situated on the Illyrian border of Macedonia, and that they were taken and sacked by L. Apustius, a Roman officer detached by the consul Sulpicius to ravage the territory of Philip in the breaking out of the war against that prince, (XXXI. 27.) Sulpicius was at that time stationed with his army on the river Apsus, whence he despatched L. Apustius on this service; we may therefore suppose that officer to have proceeded up the river towards its source; his line of march would then lie a little to the south of the lake of *Ochrida*, where he is said to have taken three forts, named Corragum, Gerunium, and Orgessus. Of these, Corragum, I am inclined to think, is the same as the Cerax of Polybius, and probably answers to the modern *Koridjè*, or *Kortché*, situated on the lake of the same name. Gerunium, doubtless, corresponds with the Geruns of the Greek historian. Orgessus is also known from Polybius, who calls it Orgysus, and says it belonged to the Pissantini, who occupied a subordinate district of Dassaretia. After securing these castles, Apustius advanced against Antipatria, a town of some size and strength in a narrow defile.

Enche-  
lanaë.  
Cerax.  
Sation.  
Boii.

Phœbatis  
regio.  
Chryson-  
dio.  
Antipatria.  
Gerunium.

Orgessus.

Pissantini.

- This however was also stormed and destroyed. The fortress of Codrion surrendered. This place seems to correspond with the *Codras* in modern maps, which is close to the source of the *Ergent*, or *Apsus*. After the fall of another insignificant town named Ilion, the Roman general withdrew his forces, and rejoined the main army on the *Apsus*.
- Codrion.** The Calicœni were another small tribe of *Dassaretia* noticed only by Polybius, (loc. cit.) their principal town was *Bantia*. *Creonium* is also named by the same writer among the *Dassaretian* towns taken by Philip. (loc. cit.) The whole of this district is now called *Caulonias*<sup>1</sup>.
- Ilion.**
- Calicœni.**
- Bantia.**  
**Creonium.**

On the Macedonian border, and commanding the pass leading into that country, was *Pelion*, a place of considerable importance from its situation, and of which Arrian speaks at some length in his relation of an attack made upon it by Alexander in a war with the two Illyrian kings, *Clitus* and *Glaucias*. According to this historian it was surrounded by mountains, and close to a very narrow defile, through which flowed the river *Eordaicus*. On the defeat of the Illyrians it was abandoned by them and set on fire, (*Exped. Alex. I. p. 5. et seq.*) Arrian does not state that *Pelion* belonged to the *Dassaretii*; but this information we derive from *Livy*, who reports that it was taken by the consul *Sulpicius* in the first campaign against Philip. (XXXI. 40.) That officer was then returning from a successful irruption into Macedonia, during which he had traversed and laid waste several districts, especially *Pelagonia*, *Eordæa*, *Elimeæ*, and *Orestis*. It was from the latter point that he diverged into the country of the

<sup>1</sup> Pouqueville, t. I. p. 237.

Dassaretii, and occupied Pelium, where he left a strong garrison, it being an advantageous post for making incursions into the enemy's territory. Steph. Byz. also places Pelion in Illyria on the authority of Quadratus, (v. Πηλίων.) It appears therefore that we must look for Pelium in the mountains which separate the district of *Castoria*, the ancient Orestis, from the Dassaretii, or the district of *Okrida*; it cannot have been far from the town of *Bichlistas*, situated on a river of the same name, which I consider as the Eordaicus of Arrian.

Eordaicus  
fl.  
Evii.

Evii is another town which, according to Ptolemy, should be assigned to the Dassaretii, (p. 83.) Its position however is very uncertain; and from the passage of Diodorus Siculus no additional light is thrown upon the subject. It is interesting however, inasmuch as it acquaints us with the fate of the unfortunate Eurydice, daughter of Amyntas, and wife of Aridæus, who had claimed the crown after the death of Alexander the Great, but was abandoned by her troops, and here fell into the hands of Polysperchon and the cruel Olympias. (Diod. Sic. XVIII. 676.)

Finally, we must ascribe to the Dassaretii the *Pi-Pirustæ* of Livy, (XLV. 26.) who were declared free of all imposts by the Romans, together with some other Illyrians, for having laid down their arms prior to the defeat of Gentius. (Cf. Ptol. Geogr. p. 59.)

The Penestæ are another Illyrian people, who would be altogether unknown, were it not for the incidental mention made of them by the same historian. They appear to have possessed a considerable tract of mountainous country somewhat to the north of the Dassaretii, and extending to the east as far

as the frontier of Macedonia, while on the west and north-west it almost reached to the Labeates and the dominions of Gentius. (Liv. XLIII. 19.)

Uscana.

Their principal city was Uscana, a place of some extent and importance, since it contained ten thousand inhabitants. At the commencement of the war with Perseus it appears to have been in the hands of that sovereign; and we hear of an unsuccessful attempt by Appius Claudius, a Roman commander, to gain possession of it by stratagem. He was stationed at Lychnidus, and, having received secret proposals from some of the citizens to surrender the town on his approach, he moved forwards and halted within twelve miles of Uscana, and early in the morning he advanced to the gates in some disorder, when the enemy sallied forth and fell on his troops, which were totally routed and dispersed. (Liv. XLIII. 9. and 10.) At a subsequent period it would seem that the Romans succeeded in obtaining possession of this town, since we presently hear of its being attacked and taken by Perseus, who reached this place, after a march of three days, from Stubera on the Eri-gonus, as we learn from Livy. (XLIII. 18.) Uscana was after this event again attempted by L. Coelius, a Roman commander in Illyria, but without success. (XLIII. 21.) The position of this town has not been ascertained, but it should probably be sought for in the vicinity of *Isturga* and *Dibre*, in the valley of the *Drino*. Draudacum and Oæneum were two fortresses belonging to the Penestæ, and taken by Perseus with Uscana. (Liv. XLIII. 19.) The latter was situated on the road leading into the country of the Labeates, and overlooked a narrow pass formed by a mountain and the river Artatus.

Drauda-  
cum.  
Oæneum.

Artatus fl.

This possibly is the same river which Polybius calls Ardaxanus, and places in the vicinity of Lissus, (Frag. VIII. 15.) it is perhaps the stream now called *Orocha*, and Oæneum itself must have been placed on its banks in the neighbourhood of *Orocher*.

Of the Brygi or Phrygi, mentioned by Strabo and <sup>Brygi.</sup> Appian as another Illyrian people, nothing certain is known. The former seems to assign to them the country in the vicinity of the Taulantii and Parthini to the north of Epidamnus. (VII. p. 326.) In another place the town of Cydriæ is ascribed to them. <sup>Cydriæ.</sup> (VII. p. 327.) Steph. Byz. calls them a Macedonian people, but bordering on Illyria, v. Βρυξ, and includes within their territory the town of Brygias or Bry- <sup>Brygias.</sup> gium, which was perhaps the same as the Brucida of the Jerusalem Itinerary as Wesseling supposed<sup>1</sup>. The Itinerary allows thirteen miles from Brucida to Lychnidus, which nearly agrees with the distance between the ruins of the latter town and *Presba*, which seems the probable direction of the Egnatian way.

The natural boundary of Illyria on the side of Macedonia was a ridge of lofty mountains, which was connected on the north with the great chain extending from the head of the Adriatic to the Euxine, and so well known in ancient times under the names of Orbelus, Rhodope, and Hæmus, while to the south its prolongation assumed the appellation of Pindus. That part of Illyria lying between this great barrier, designated as the Scardus or Scordus, and the La- <sup>Scardus vel Scordus mons.</sup> beates, was termed according to Polybius the deserts of Illyria; but this was not from any natural sterility in the soil, the Macedonians having themselves ra-

<sup>1</sup> P. 607.

vaged this district to prevent the incursions of the Dardani. When Perseus despatched an embassy to Gentius, the envoys had to traverse mount Scardus and this depopulated tract, and accomplished their mission under great privations and fatigue. (Polyb. Frag. XXVIII. 8. Liv. XLIII. 20. et XLIV. 31.) Strabo, or rather his epitomizer, places the Scardus in the same line with the Bertiscus, Rhodope, and Hæmus, (VII. p. 329.) but the mountains to which Polybius and Livy refer, certainly cut that line nearly at right angles; its continuation to the north-east however may still have borne the name of Scardus. The Turks and Servians call it *Tchar Dag*. The southern part of the same chain was termed

**Bernus vel Bora mons.** mount Bernus, as we are informed by Diodorus, apparently on the authority of Polybius. (Frag. 27.) It is probably the same as the Bora of Livy. (XLV. 29.)

**Barnus.** There was a place called Barnus on the Via Egnatia which must have been situated near this mountain, as Strabo mentions it after Lychnidus. The precise point of separation between Illyria and Macedonia, which lay also in the same route, was

**Pylon.** named Pylon. Strabo derives this as well as all other information relating to the Egnatian way, from Polybius. (VII. p. 322.) Who was the projector of this great work we are not informed, nor at what period it was executed; but it cannot have been long after the conquest of Macedonia, as it was already laid down in the time of Polybius, and divided into miles as far as Cypsele on the Hebrus of Thrace; not long after, it was carried on as far as the Hellespont and Byzantium. It commenced at Dyrrhachium, and at Clodiana joined another branch from Apollonia, the distance from these towns to Clodiana

being nearly equal. From thence it followed the banks of the Genusus towards its source, and after traversing the great Candavian forest and mountains, whence it obtained the name of Via Candavia, (Strab. VII. p. 323.) crossed the *Drino*, and continuing along the margin of the lake reached the town of Lychnidus. Here it struck across the mountains, and descended upon Heraclea into the country of the Lyncestæ, then, passing through nearly the whole of Macedonia, it led to Thessalonica; but this part of its course will be reserved for the section which treats of Macedonia.

It is evident that the Egnatian way must always have been a most important military route, from the extent of country through which it was traced, and the easy communication it afforded with Thrace, Asia Minor, and the shores of the Euxine. (Cicer. de Prov. Consul. 2. Cæs. Bell. Civ. III. 11. et 79.) Lucan also speaks of the Candavian defiles in describing Caesar's march into Thessaly.

..... sic fatus, in ortus  
Phœbeos convertit iter, terræque secutus  
Devia, qua vastos aperit Candavia saltus,  
Contigit Emathiam, bello quam fata parabant.

VI. 329.

(Cf. Cic. Ad Att. III. 7. Plin. III. 23.)

I shall now subjoin an account of the several stations on this road which belong to Illyria, as they are given in the three Itineraries of Antoninus, Peutinger, and Jerusalem.

In the former of these it is inscribed, "Iter quod ducit a Dyrrhachio per Macedoniam et Thraciam Byzantium usque<sup>m</sup>."

<sup>m</sup> Wessel. Itin. Ant. p. 317.



Ancient names.	Modern names.	Distances in Roman miles.
Dyrrhachio	<i>Durazzo</i>	
Clodiana <sup>n</sup>	- - -	- XLIII.
Scampis	<i>El Bassan</i>	- XX.
Tres Tabernas	- - -	- XXVIII.
Lychnido	- - -	- XXVII.
Nicia <sup>o</sup>	<i>Nikia</i> <sup>p</sup>	- XXXIV.
Heraclea	<i>Erekli</i> <sup>q</sup>	- XI.

## According to the Table.

Dyrrhachio	<i>Durazzo</i>	
Clodiana	- - -	- XXXI.
Scampis	<i>El Bassan</i>	- XX.
ad Genusum fl.	<i>Scombi</i>	- VIII.
ad Dianam	- - -	- VII.
in Candavia	- - -	- VIII.
Pons Servilii	<i>over the Drino</i>	- VIII.
Lychnido	- - -	- XVIII.
Nicia	<i>Nikia</i>	- XVI. <sup>r</sup>
Heraclea	<i>Erekli</i>	- XI.

From Apollonia to Heraclea the Itinerary of Antoninus furnishes the following stations.

Apollonia	<i>Pollina</i>	
ad Novas	- - -	- XXIV.
Clodianis	- - -	- XXV.
Scampis	<i>El Bassan</i>	- XXII.
Tribus Tabernis	- - -	- XXX.
Lignido	- - -	- XXVII.

<sup>n</sup> Probably the Castra Claudiana, or camp of Appius Claudius, a Roman general who was stationed near the Genusus, as we learn from Livy in the Macedonian war. (XLIV. 30.)

<sup>o</sup> Steph. Byz. notices an Illyrian town of this name. v. *Νικαία*.

<sup>p</sup> See a note to the French Strabo, t. III. 102.

<sup>q</sup> This is also given on the same authority.

<sup>r</sup> In the Table there must be a station omitted, as this distance does not agree with that of the Antonine Itinerary.

Ancient names.	Modern names.	Distances in Roman miles.
Scirtiana <sup>s</sup>	- - -	XXVII. <sup>t</sup>
Castra	- - -	XV.
Heraclea	<i>Erekli</i> - -	XII.

The same road is given in a more detailed manner by the Jerusalem Itinerary.

Apollonia	<i>Pollina</i>	
Stephanaphana	- - -	XVIII.
Apsus fl.	<i>Ergent river</i>	XII.
Marusio	- - -	XIV.
Clodiana	- - -	XIII.
ad Quintum	- - -	XV.
Scampis	<i>El Bassan</i>	VI.
Trajectus <sup>u</sup>	<i>Scombi river</i>	IX.
Candavia	- - -	IX.
In Tabernas	- - -	IX.
Claudanon	- - -	IX.
Patras	- - -	IV.
Lychnidum <sup>x</sup>	- - -	XII.
Brucida <sup>y</sup>	<i>Presba</i> - -	XIII.
Parembolē <sup>z</sup>	- - -	XIX.
Heraclea	<i>Erekli</i> - -	XII.

Finally, by comparing the three Itineraries together, we obtain the following account of stations and distances from

Dyrrhachium

or

Apollonia

Clodiana - - - - XLIII. or XLIX.

<sup>s</sup> The town probably of the Scirtones, an Illyrian people bordering on Macedonia, according to Ptolemy, p. 59. Cf. Plin. III. 22.

<sup>t</sup> This should be XVII. from a comparison with the other Itineraries.

<sup>u</sup> This is the same station which is marked by the name of the Genusus in the Table.

<sup>x</sup> The name of this town is written *Cledo* in the original.

<sup>y</sup> See p. 79.

<sup>z</sup> The Castra of Antoninus.

Ancient names.	Modern names.	Distances in Roman miles.
ad Quintum	- - -	XV.
Scampis	<i>El Bassan</i>	V.
Trajectum Genusi	<i>Scombi river</i>	IX.
ad Dianam	- - -	VII.
In Candavia	- - -	II.
ad Tres Tabernas	- - -	IX.
Pontem Servilii et Claudanum	} <i>Stronga</i>	IX.
Patras		IV.
Lychnidum	- - -	XIV.
Brucida	<i>Presba</i>	XIII.
Scirtiana	- - -	IV.
Castra	- - -	XV.
Niciam	<i>Nikia</i>	I.
Heracleam	<i>Erekli</i>	XI.

### SECTION III.

## EPIRUS.

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General history of Epirus—Division into Chaonia, Thesprotia, and Molossis—Description of these several districts—Republic of Ambracia—Island of Corcyra.

**THE** Greek term *ἡπειρος*, which answers to the English word *mainland*, appears to have been applied at a very early period to that north-western portion of Greece which is situated between the chain of Pin-dus and the Ionian gulf, and between the Ceraunian mountains and the river Achelous; this name being probably used in contradistinction to the numerous and well-inhabited islands which are scattered along this whole extent of coast. Under this general appellation were however included several other smaller districts, which claimed at first a separate political existence, but afterwards became incorporated together under the dominion of the Molossian princes, and still later under the extensive sway of the kings of Epirus. These will be duly noticed in the topographical part of the present section, but, in giving an outline of the history of Epirus, it is on the succession of the Molossian dynasty alone that we can dwell with any interest or certainty.

Tradition reported that the son of Achilles, Neoptolemus, or Pyrrhus, as he is also called, having crossed from Thessaly into Epirus on his return

from the siege of Troy, was induced by the counsel of an oracle to settle in the latter country, where, having subjugated a considerable extent of territory, he transmitted his newly formed kingdom to Molossus, his son by Andromache, from whom his subjects derived the name of Molossi.

Μολοσσία δ' ἐμβασίλευεν ὀλίγον

Χρόνον, ἀτὰρ γένος αἰὶ φέρειν

Τοῦτο οἱ γέρας—

PIND. NEM. OD. VII. 56.

Scymnus of Chios conceives Pyrrhus to have been the son of Neoptolemus.

Μετὰ τούσδε Θεσπρωτοὺς Μολοττοὶ λεγόμενοι

Οἰκοῦσι, οὓς κατήγαγεν Πύρρος ποτὶ,

Ὁ Νεοπτολέμου παῖς—

v. 446.

(Cf. Eurip. Androm. v. 1245. Strab. VII. p. 324. Pausan. Attic. c. 11. Eustath. Odys. Γ. v. 188.)

The history of Molossia is involved in great obscurity until the period of the Persian invasion, when the name of Admetus, king of the Molossi, occurs from the circumstance of his having generously afforded shelter to Themistocles when in exile and pursued by his enemies, although the influence of that celebrated statesman had previously been exerted against him in some negotiations which he had carried on with Athens. The details of this interesting anecdote, as they are furnished by Thucydides, serve to prove the weakness as well as poverty of the Molossian chiefs compared with the leading powers of Greece at that time. (Thuc. I. 136.)

Admetus was succeeded by his son Tharypas or Tharymbas, who appears to have been a minor towards the beginning of the Peloponnesian war, when

we find his subjects assisting the Ambraciots in their invasion of Acarnania. Thucydides on that occasion reports, that Sabylinthus, prince of Atintania, was guardian of Tharybas, (II. 80.) Tharybas is represented by Plutarch (Vit. Pyrrh.) as a wise and able monarch, and as encouraging science and literature. His successor is not known, but some years after we hear of a prince named Alcetas, who was dethroned by his subjects, but restored by Dionysius of Syracuse, (Diod. Sic. XV. 464. Pausan. Attic. 11.) Neoptolemus his son reigned but a short time, and left the crown to his brother Arybas, together with the care of his children. Alexander the eldest of these succeeded his uncle, and was the first sovereign of Epirus who raised the character and fame of that country among foreign nations by his talents and valour. His sister Olympias had been married to Philip of Macedon before his accession to the throne of Epirus, and the friendship thus cemented between the two monarchs was still further strengthened by the union of Alexander with Cleopatra the daughter of Philip. It was during the celebration of these nuptials at Edessa, that the king of Macedon was assassinated. (Diod. Sic. XVI. 557.)

Alexander of Epirus seems to have been an ambitious prince, desirous of conquest and renown; and, though we have no certain information of the events which occurred during his reign, there is good reason for believing that he united the Chaonians, Thesprotians, and other Epirotic clans, together with the Molossians, under his sway; as we find the title of king of Epirus first assumed by him, (Diod. Sic. XVII. 548. Strab. VI. p. 280.) Having been applied to by the Tarentines to aid them against the attacks

of the Lucani and Brutii, he eagerly seized this opportunity of adding to his fame and enlarging his dominions. He therefore crossed over into Italy with a considerable force, and, had he been properly seconded by the Tarentines and the other colonies of Magna Græcia, the Barbarians, after being defeated in several engagements, must have been conquered. But Alexander, being left to his own resources and exertions, was at length surrounded by the enemy, defeated, and slain near the fated walls of Pandosia, in the Brutian territory. (Liv. VIII. 24. Strab. VI. p. 255.)

On the death of Alexander the crown devolved on his cousin Æacides the son of Arybas, the former king, of whom little is known, except that, having raised an army to assist Olympias against Cassander, his soldiers mutinied, and deposed him; not long after he appears, however, to have been reinstated. (Diod. Sic. XIX. 690.) His brother Alcetas, who succeeded him, was engaged in a war with Cassander which proved unfortunate, for, being defeated, his dominions were overrun by the forces of his victorious enemy, and he himself was put to death by his rebellious subjects. (Diod. Sic. XIX. 719.)

The name of Pyrrhus, who now ascended the throne, sheds a lustre on the annals of Epirus, and gives to its history an importance it never would have otherwise possessed. He was the son of Æacides and nephew of Alcetas, the two last mentioned sovereigns. During the troubles which had previously disturbed Epirus, he was removed to the court of Glaucias king of Illyria, who received him with the greatest kindness, educated him as his own son, and finally reinstated the orphan on the throne

of his ancestors. (Plut. Pyrrh. Justin. XVII. 3.) He did not however long enjoy his restoration, for, during a temporary absence, Neoptolemus his uncle formed a plot against him, and seized upon the crown. Thus expelled from his dominions, Pyrrhus took refuge with his brother-in-law Demetrius Poliorcetes, and followed the fortunes of that illustrious prince, until he was defeated, with his father Antigonus, in the battle of Ipsus; on which occasion Pyrrhus greatly distinguished himself. A treaty having been concluded between the contending powers, he was sent to Egypt as a hostage on the part of Demetrius; and there he so ingratiated himself in the favour of Ptolemy by his great and noble qualities, that he gave him in marriage the daughter of his queen Berenice, and finally assisted him in recovering possession of his kingdom. (Plut. Pyrrh. Pausan. Attic. 11. Arrian. Exped. Alex. 7.)

Not contented however to remain within the narrow limits of his own territories, Pyrrhus, ever aspiring and ambitious, sought, on the death of Cassander, to make himself master of Macedon; in which project he had partly succeeded, when he was opposed, and at length finally expelled by Lysimachus king of Thrace. (Plut. Pyrrh.)

The same restless spirit and thirst for glory led him to invade Italy, under the pretext of assisting the Tarentines against the Romans, whom he defeated in two severe engagements, and advanced nearly to the walls of their city; but, finding he could make no decisive impression, and being also dissatisfied with the conduct of his allies, he quitted Italy, and attempted the conquest of Sicily. Failing however in this project, he returned to try once



more the fate of his arms in Italy. Fortune still however proved adverse to his designs, and being routed in a great battle near Beneventum, he abandoned all hopes of success, and quitted that country for ever.

On his return to Epirus he resumed his projects against Macedonia, which was then governed by Antigonus Gonatas, whom he defeated in a decisive engagement, and forced him to fly his country ; but no sooner had he achieved this enterprise, than the hope of further conquest led him to Peloponnesus, whither he was summoned to restore Cleonymus king of Sparta, who had been dethroned by Areus his nephew. His attack however on Sparta having failed, Pyrrhus sought to possess himself of Argos, which was at that time in a state of faction. He succeeded in forcing his way into the town at night with a few followers, but, being overpowered by numbers, he was at length cut off and slain, (Plut. Pyrrh. Pausan. Attic. 13. Justin. XXV. 4. Val. Max. V. 1.)

Alexander, the eldest son of Pyrrhus, succeeded his father, whom he sought to emulate by attempting afresh the conquest of Macedon. On this occasion Antigonus Gonatas was again vanquished and driven from his dominions. But Demetrius his son, having raised another army, attacked Alexander, and presently compelled him to evacuate the Macedonian territory. (Justin. XXVI. 3. Frontin. Strategem. III.)

At the expiration of two other insignificant reigns, the royal line of the *Æacidæ* becoming extinct, the Epirots determined to adopt a republican form of government, which prevailed until the subjugation

of Macedon by the Romans. Having been accused of favouring Perseus in the last Macedonian war, they became the objects of the bitterest vengeance of the Romans, who treated this unfortunate nation with unexampled and detestable severity. In one day, says Polybius, seventy-three towns were pillaged and destroyed, and the inhabitants reduced to slavery. Epirus, having lost its independence, was thenceforth annexed a province to the Roman empire. (Polyb. ap. Strab. VII. p. 322. Liv. XLV. 34. Plut. P. Æmil.)

We may consider Epirus as bounded on the north by Illyria and part of Macedonia, from the Acroceranian mountains to the central chain of Pindus. In this direction the river Aous would be the natural line of separation between these countries. The Paravæi and Tymphæi, who occupied the upper valleys of that river, being generally looked upon as Epirotic tribes, while the Orestæ and Elimiotæ, contiguous to them on the north, were certainly included within the limits of Macedonia. On the side of Thessaly, Pindus formed another natural barrier as far as the source of the river Arachthus, which served to part the Cassopæi and other Molossian clans from the country of the Athamanes. But as the republic of Ambracia, which occupied both banks of this river near its entrance into the Ambracian gulf, became a portion of Epirus after it ceased to enjoy a separate political existence, we must remove the southern boundary of this province to the vicinity of Argos and the territory of the Amphilo-chians. Epirus, though in many parts wild and mountainous, was esteemed a rich and fertile country.

Its pastures produced the finest oxen, and horses unrivalled for their speed.

..... ὅτις δὲ κρατεῖ  
Φθίᾳ· Νεοπτόλεμος δ' Ἀ-  
κείρῳ διακρυσιᾷ,  
Βουβόται τόθι πρῶνες ἔξ-  
οχοι κατὰκείνται.

PIND. NEM. IV. 81.

India mittit ebur, molles sua thura Sabæi?  
At Chalybes nudi ferrum, virosaque Pontus  
Castorea, Eliadum palmas Epiros equarum?

GEORG. I. 57.

It was also famous for a large breed of dogs, thence called Molossi<sup>a</sup>.

Veloces Spartæ catulos, acremque Molossum  
Pasce sero pingui.

GEORG. III. 405.

—simul domus alta Molossis  
Personuit canibus.

HOR. SAT. II. 6. 114.

Little is known concerning the origin, customs, and manners of the ancient Epirotic tribes; but if, as Strabo states, they spoke the Macedonian language, wore the dress peculiar to that people, and had other usages in common with them, it may be presumed that the two nations were descended from the same common stock, whether they were of Illyrian, Pæonian, or Thracian descent, which cannot, I apprehend, now be decided. (Strab. VII. p. 327.)

<sup>a</sup> Modern travellers have noticed the size and ferocity of these dogs at the present day.

## CHAONIA.

The ancients comprehended under the name of Chaonia that north-western portion of Epirus which bordered on the territory of Oricus, Amantia, and still more to the east on the country of the Atintanes; while it extended along the coast of the Ionian sea from the Acroceraunian promontory to the harbour of Buthrotum, opposite the island of Corcyra. The exact limits of Chaonia cannot now be ascertained, since even in Strabo's time it was impossible to discern with accuracy what belonged to each of the several tribes into which the body of the nation had been divided, owing to the great political changes which that country had experienced since it became subject to the Romans. (VII. p. 322.) We must observe, however, that in the time of Thucydides the river Thyamis bounded that southern portion of Chaonia, which bore the name of Cestrine on the side of Thesprotia. The Chaones, as we learn from Strabo, were once the most powerful and warlike people of Epirus, until the Molotti, in their turn, acquired a preponderating ascendancy over the other clans of that country. (VII. p. 324.) In the time of the Peloponnesian war the Chaones differed from their neighbours, in being subject to an aristocratical and not a monarchical government, their annual magistrates being always chosen from a particular family. (Thuc. II. 80.) Tradition ascribed the origin of their name to Chaonus, the brother of Helenus, who married Andromache after the death of Pyrrhus.

Morte Neoptolemi regnorum reddita cessit  
 Pars Heleno: qui Chaonios cognomine campos,  
 Chaoniamque omnem Trojano a Chaone dixit.

ÆN. III. 333.

where see the commentary of Servius. It may be inferred from the name of Pelasgis given to Chaonia by some ancient writers, that it was formerly occupied by the Pelasgi. (Steph. Byz. v. Χαονία.)

Acrocerau-  
nii Montes.

We have already stated that the Acroceraunian mountains, known in modern geography by the name of *Chimarra*, formed the natural boundary of Illyria and Chaonia. This lofty chain, so celebrated in antiquity as the seat of storms and tempests, extends for several miles along the coast, from *Cape Linguetta*, the Acroceraunium Promontorium, to the neighbourhood of *Butrinto*; while inland it is connected with the ramifications of the Thesprotian and Molossian mountains. The Greek and Latin poets are full of allusions to these dangerous rocks.

Acrocerau-  
nium Pro-  
monto-  
rium.

. . . . . κεῖθεν δὲ Κεραυνία μέλλον Ἀβάντων  
Οὐρα, Νεσταίους τε, καὶ Ὀρικὸν εἰσαφικέσθαι.

APOLL. ARGON. IV. 1216.

. . . . . αὐδὶς ἐμπίπτων νότος  
Εἰς Ἀργυρίνους καὶ Κεραυνίαν νάπας  
Ἄξει, βαρεῖ πρηστῆρι χυμαίνων ἄλα.

LYCOPHR. 1016.

Provehimur pelago vicina Ceraunia juxta:  
Unde iter Italiam, cursusque brevissimus undis.

ÆN. III. 506.

Quem mortis timuit gradum,  
Qui siccis oculis monstra natantia,  
Qui vidit mare turbidum, et  
Infames scopulos, Acroceraunia?

HOR. OD. I. 3.

. . . . . Ille flagranti  
Aut Atho, aut Rhodopen, aut alta Ceraunia telo  
Dejicit—

GEORG. I. 331.

..... Et magno late distantia ponto  
Terruerunt pavidos accensa Ceraunia nautas.

SIL. ITAL. VIII. 632.

..... ἐπὶ δ' ἄσπετον ὀλκὸν ἄγουσα  
Ἰλλυρικὴν περὶ χέρσον ἐλίσσεται, ἄχρι κολώνης  
Οὐρέων τ' ἡλιβάτων, τὰ Κεραύνια κικλήσκουσι.

DIONYS. PERIEG. 387.

On the Chaonian coast, south of the Ceraunian promontory, is the little harbour of Palæste, where Palæste. Cæsar landed his forces from Brundisium, in order to carry on the war against Pompey in Illyria. (Civ. Bell. III. 6.) It must be observed however, that in nearly all the MSS. of Cæsar this name is written Pharsalia; but, on the other hand, Lucan certainly seems to have read Palæste, for he says,

Inde rapi cœpere rates, atque æquora classem  
Curva sequi, quæ jam vento fluctuque secundo  
Lapsa Palæstinas uncis confixit arenas.

V. 458.

Some trace of the ancient name is perceptible in that of *Paleassa*, marked in modern maps as being about twenty-five miles south-east of the Acroceraunian cape<sup>b</sup>, from whence there is a track over the *Chimarra* mountains to *Valona*: this was doubtless the route pursued by Cæsar on his march to Oricum<sup>c</sup>, which city he is said to have taken possession of the same day he landed. (Civ. Bell. III. 11.)

South of this spot is the small town of *Chimara*, Chimera. which evidently answers to the Chimera of Pliny, (IV. 1.) and now communicates its name to the Acroceraunian mountains, at the foot of which it

<sup>b</sup> See also Pouqueville, t. I. p. 318.

<sup>c</sup> Id. t. I. p. 319.

stands; hence also that of *Chimariots* given to the inhabitants. (Cf. Ann. Comnen. X. p. 299.)

**Aquæ Regiæ.** The spring which Pliny (IV. 1.) notices near *Chimera*, under the name of *Aquæ Regiæ*, is perhaps the same saline fountain to which Aristotle alludes. (Meteorol. II. 3. Cf. Antigon. Caryst. Parad. 158.)

**Mæandria.** Mæandria, a Chaonian fortress, also mentioned by Pliny, (IV. 1.) is quite unknown.

**Panormus.** The harbour of Panormus, which Strabo affirms to have been on the Acroceraunian coast, (VII. p. 324.) is still called *Panormo*.

**Onchesmus.** Then follows Onchesmus, situated, according to the same writer, opposite the western extremity of *Corcyra*. (VII. p. 324.) Dionysius of Halicarnassus pretended that the real name of this place was *Anchisæ Portus*, derived from Anchises the father of *Æneas*. (Ant. Rom. I. 32.) Cicero seems to refer to the port of Onchesmus when he speaks of the wind *Onchesmites* as having favoured his navigation from Epirus to Brundisium. (Ad Att. VII. 2.)

Ptolemy enumerates both Panormus and Onchesmus among the ports of *Chaonia*. (p. 85.) The position of the latter is thought to agree with the town of *Agioi Saranta*, or the forty saints<sup>d</sup>.

**Cassiope Portus.** To the south of Onchesmus is the Cassiope Portus of Ptolemy, (p. 85.) which was so called probably from its vicinity to a port and town of the same name in the island of *Corcyra*. It is to the latter, I imagine, that allusion is made in the passage cited by Palmerius<sup>e</sup>. In addition to the testimony of Ptolemy, Strabo states, that the former port was

<sup>d</sup> Palm. Græc. Ant. l. II. c. 2. p. 246. Geogr. de Strabon. t. III. p. 105.

<sup>e</sup> Græc. Ant. l. II. c. 4. p. 264.

seventeen hundred stadia from Brundisium. (VII. p. 324.) Here terminated the Chaonian coast, according to Ptolemy. Scylax reckons its extent to be half a day's sail. (p. 11.) There are but few towns to be pointed out in the interior of Chaonia, from the country being so mountainous, and the population confined chiefly to villages. (Scyl. p. 11.) Of these, one of the most important was Antigonea, from its situation near a celebrated pass called Fauces Antigoneæ, in Greek τὰ παρὰ τὴν Ἀντιγόνειαν στενά. (Polyb. II. 6.) The historian here quoted evidently alludes to this defile, which led from Illyria into Chaonia, when he mentions that the inhabitants of Phœnice, another Chaonian town, fearing an attack of the Illyrians, sent a body of troops to occupy Antigonea, in order to guard the passage. Livy also speaks of the Fauces or Stena of Antigonea, and places them in Chaonia. Philip of Macedon, in the commencement of his second campaign against the Romans, who were commanded by T. Quintius Flamininus, sent forward a body of troops through Epirus into Chaonia, to occupy this gorge; and not long after he stationed the whole of his forces in an entrenched camp on the Aous, to prevent the enemy from making their way up that river. (XXXII. 5.) This position of the Macedonian army will be more particularly referred to elsewhere; but I may observe here, that this defile of the Aous, or the Aoi Stena, is not the same as the Antigonean pass, as some have supposed<sup>f</sup>. The former leading towards Thessaly and Southern Macedonia, the latter into Chaonia and other parts of Epirus. The situation of the Anti-

<sup>f</sup> Græc. Ant. l. II. c. 3. p. 251. Hughes's Travels, vol. II. p. 272.



gonean gorge agrees very well with the description given by an intelligent traveller of the narrow defile through which the river of *Argyro Castro* flows for a few miles before it joins the *Voioussa* at *Tepelen*<sup>s</sup>. Antigonea itself must have been on the Chaonian side of the pass; and *Argyro Castro*, according to the general opinion, has the honour of representing this ancient town<sup>h</sup>. It is evident from Livy (XLIII. 23.) that Antigonea was situated in a plain, and possessed a territory of some extent. It must have been in the hands of the Romans in the war with Perseus, as Livy states its garrison to have been defeated in an encounter with some Macedonian and Epirot forces. Antigonea is noticed by Pliny, IV. 1. Ptolemy, p. 85. and Stephanus Byz. v. Ἀντιγόνηα.

Phanote. The site of this town being now sufficiently ascertained, we must endeavour to discover that of Phanote, another Chaonian town, mentioned by Polybius and Livy, which could have not been far removed from the position assigned to Antigonea. Livy describes it as a fortress of Epirus, and states it to have been attacked by the Romans under Appius Claudius, who commanded in Illyria during the last Macedonian war, and whose defeat before Uskana was noticed in the last section. The same ill success seems to have attended the efforts of this general in Chaonia; he was obliged to raise the siege, and suffered considerable loss in his retreat, as the garrison, consisting principally of Macedonians, took advantage of a narrow and difficult pass through which the Romans had to march in order

<sup>s</sup> Holland's Travels, vol. II. p. 310.

251. 8vo. Ven. 1807. Mannert, Geogr. t. VII. p. 651.

<sup>h</sup> Melet. Geogr. vol. II. p.

to assail their rear, by which they sustained a severe loss. Appius, with the main body, however, extricated himself from the defile, and reached the plain called Eleon, a name which occurs, I believe, in no other author. The Roman historian goes on to relate, that the garrison of Phanote, emboldened by their success, crossed the mountains, and, having descended into the plain, proceeded to ravage the territory of Antigonea, thence advancing towards the station of Appius. From this narrative it appears that Phanote and Antigonea were separated by a chain of mountains, the passage of which was difficult for an army; and, if we have been correct in placing the latter town at *Argyro Castro*, we shall not be far from the truth in assigning to the former the position of *Gardiki*, a fortress of great strength, which once belonged to the *Suliots*, but which was afterwards taken and destroyed by Ali Pacha. The description given by modern travellers of the defile between this place and *Argyro Castro* agrees very well with Livy's account. (XLIII. 21. and 23.) The mention made by Polybius of Phanote is necessarily prior to the transactions detailed by Livy. These are to be found in one of his Fragments, and disclose some interesting facts with regard to the conduct of the Epirots towards the Romans in the war with Perseus, which serve in some measure to account for the unexampled severity exercised by the latter after their conquest of the country we are now describing. During the war carried on by the Romans against Perseus, Aulus Hostilius the consul, who was to succeed to P. Licinius in the command of the forces opposed to the Macedonians in Thessaly, arrived at Phanote on his way to join the

army, and lodged at the house of Nestor Cropius, an inhabitant of that town. The Epirot faction in the Macedonian interest, thinking this a good opportunity for conciliating the favour of Perseus, despatched letters to that prince, in which they promised to deliver up the consul into his power, provided he would advance with his troops into Epirus. On the receipt of this intelligence, Perseus marched rapidly towards that province, but, being stopped by the Molossians at the passage of the Aous, the opportunity was lost, as Hostilius, apprised of his danger by his host Nestor, withdrew towards the sea, and embarked for Thessaly. (Polyb. Frag. XXVII. 14.)

I cannot think with Schweighæuser, that any doubt exists as to the Φανωτεῖς, named on this occasion by Polybius, being the people of Phanote in Epirus, and not those of Phanoteus in Phocis<sup>i</sup>. Livy states, that Phanote surrendered to the Romans after the defeat of Perseus. (XLV. 26.)

According to information conveyed by modern travellers, we must place the celebrated gorge of the Aoi Stena. Aous, above alluded to, near the fortress of *Clissura*, “situated on a tremendous precipice of *Mount Tre-beeshna*, where the Voioussa pours its foaming waters through the great defile anciently known by the name of Stena Aoi. The situation of this town,” says Mr. Hughes<sup>k</sup>, “is singular in the extreme. It lies at a considerable height up the mountain, which is a rock totally bare of vegeta-

<sup>i</sup> Schweighæus. Ind. ad Polybium. v. Phanotenses. In a note however to the passage, the Professor is of opinion that

the Epirotic town is alluded to.

<sup>k</sup> Hughes's Travels, vol. II. p. 272.

“tion; and beyond it appears a large fortress, built  
 “by Ali to curb the spirit of this district, upon the  
 “very edge of a precipice more than one thousand  
 “feet in perpendicular height. Before we entered  
 “into the castle, we ventured as near as safety al-  
 “lowed to the giddy height upon which it stands.  
 “Looking down, we beheld the Aous still chafing  
 “its channel between two tremendous walls of rock,  
 “which scarcely leave room for the river and the  
 “narrow road which runs along its side. The op-  
 “posite heights to the *Trebeeshna* are called *Mel-*  
 “*chivo*, and are branches of the vast chain of the  
 “*Mertzika*.” These two mountains evidently an-  
 “swer to the *Æropus* and *Asnaus* of Livy, which he <sup>*Æropus*</sup>  
 describes as occupied by the Macedonians before the <sup>*mons.*</sup>  
 passage was forced by the Romans. We may con- <sup>*Asnaus*</sup>  
 jecture that *Asnaus* was on the southern bank, since <sup>*mons.*</sup>  
*Athenagoras*, the Macedonian officer who occupied  
 that post, came from the side of *Chaonia*. (*Liv.*  
*XXXII. 5.*) I must refer the reader to the histo-  
 rian’s account of the manner in which the Roman  
 general turned these formidable heights, and dis-  
 lodged the enemy. The term *Clissura*, which in it-  
 self denotes the key to a defile, appears to have been  
 applied to this place in the middle ages. (*Cantacu-*  
*zen. Hist. II. 32.*) The ruins which Mr. Hughes  
 observed probably belong to those times.

A few towns yet remain to be noticed within the  
 district of the ancient *Chaones*. Of these, the most  
 distinguished was *Phoenice*, situated apparently to <sup>*Phoenice.*</sup>  
 the south of *Phanote* or *Gardiki*, and nearer the  
 sea. Polybius indeed describes it as surpassing all  
 the other cities of Epirus in opulence and import-  
 ance, before it was, through the treachery of some

Gauls, in pay of the town, surprised and plundered by a party of Illyrians. On being apprised of the disaster which had befallen Phœnice, the Epirots hastily assembled their forces and marched against the enemy, taking also the precaution of detaching a party to occupy the defiles of Antigonea, as they were informed that a body of Illyrians was advancing in that direction to the support of their countrymen. Having thus provided for their security, they appear to have paid but little attention to the movements of their more immediate enemies, who, salying forth from Phœnice at night, fell on the Epirots before they were prepared to meet the attack, and totally routed them. After this defeat, the latter were forced to implore the aid of the Ætolians and Acarnanians, who readily granted them assistance; and by their mediation the Illyrians were induced to relinquish Phœnice, and return to their country. (Polyb. II. 5. et seq.) It appears from the same historian, that even after this event Phœnice still continued to hold a distinguished rank among the cities of Epirus. (Frag. XXXII. 22. and 24.) It was here, according to Livy, that peace was first negotiated and concluded between Philip of Macedon and the Romans in the second Punic war. (XXIX. 12. Cf. Polyb. Frag. XVI. 27.) Phœnice probably escaped the destruction to which so many towns of Epirus were doomed by the decree of the Roman senate, through the interest of Charops, one of its citizens, who had ingratiated himself with that people, but whom Polybius stigmatizes as the most nefarious and bloodthirsty character that ever existed. (XXXI. 14. and XXXII. 22.) Strabo places Phœnice above Buthrotum, (VII. p. 324.) a town we

shall presently have occasion to speak of, and which probably was its haven. (Cf. Polyb. II. 5. Ptol. p. 85. Hierocl. Synecd. p. 652.) Procopius reports that Phœnice was restored by Justinian. (Procop. de Æd. 4.) The ruins of this town, according to the statement of a traveller who has explored them, are to be seen near *Delvino*, on the banks of the river *Pistrixza*. The spot still retains the name of *Pheniké*. "There is yet standing on a hill an ancient wall, in a very perfect state, to the distance of sixty-three yards in length and twenty-three feet in height. The stones employed in its construction are immensely large. There are also four octagonal columns near the principal gateway, and many other architectural fragments, and the foundations of several edifices. Also the site of an immense theatre facing the west. The circumference of the walls of the town is about two miles. The whole rises quite abruptly near the centre of the plain of *Delvino*; at the south-east end of which is the little village of *Pheniké*<sup>1</sup>."

The *Pistrixza* must be the river to which Polybius alludes, without however naming it. (II. 5.) Helicranium, noticed by the same historian, in the vicinity of Phœnice, (II. 6.) is perhaps *Crania*, south of *Delvino*. The whole of this valley is still extremely rich and fertile, as it was anciently in the days of Polybius (loc. cit.) and Strabo. (VII. p. 324.)

Photice, another town restored by Justinian, is Photice.

<sup>1</sup> Rev. Mr. Jones's Journal, extracted by Mr. Hughes's Travels, t. II. p. 264, The coins of Phœnice are chiefly impe-

rial; they have the epigraph ΦΟΙΝΙΚΑΙΟΝ. Sestini Monet. Vet. p. 43.

described by Procopius as being in the plain, and well supplied with water. (De *Ædif.* 4. Cf. Hierocl. Synecdem. p. 652.) Mannert places it at *Sopot*, near *Panormo*<sup>m</sup>.

Hadrianopolis.

Hadrianopolis, apparently built in the reign of Hadrian, is said by Procopius to have borne subsequently the appellation of Justinianopolis, (loc. cit.) but we find it noticed under the former name by Hierocles, (p. 651.) and in the Table Itinerary, which places it fifty-five miles from Amantia to the south-east, and twenty-four from a place beyond named Ilio, on the road to Nicopolis. It is clear from the description here given of its situation, that we must look for Hadrianopolis somewhat to the south of *Argyro Castro* or *Antigonea*; and this opinion is confirmed by what Mr. Hughes observed in his Travels through Epirus. "On the western side of the valley, (of *Argyro Castro*,) nearly opposite *Li-bochovo*, and at no great distance from the river *Druno*, the ruins of a small Roman theatre, with a few vestiges of other ancient foundations, were pointed out, upon a spot designated by the name of *Drinopolis*, an evident corruption of Hadrianopolis<sup>n</sup>."

Elæus.

There can be little doubt that the *Ilio* of the Table answers to the Elæus of Ptolemy, classed by that geographer (p. 85.) among the inland towns of Chaonia. The Itinerary reckons twenty-four miles between this place and Hadrianopolis; and at about the same distance we find in modern maps a village called *Selio*, at the foot of the chain which closes

<sup>m</sup> Geogr. t. VII. p. 651.

<sup>n</sup> Vol. II. p. 236.

the valley of *Argyro Castro* and *Deboinako* to the south. I am inclined to think that this part of the plain is the Campus Eleon of Livy. (XLIII. 23.)

Campus  
Eleon.  
Omphali-  
um.

Omphalium, another obscure place noticed by Ptolemy in Chaonia, (p. 85.) seems to have been situated on the confines of Thessaly, since Steph. Byz. ascribes it to that province, (v. 'Ομφάλιον.) no doubt erroneously; for Rhianus, whom he quotes elsewhere, by associating its name with that of the Paravæi, a people of Epirus, corroborates the topography of Ptolemy. (Thessal. IV. ap. Steph. Byz. v. Παραναίοι.)

Σὺν δὲ Παραναίοις καὶ Ἀμύμονας 'Ομφαλιῆας.

The ruins seen by Dr. Holland, two miles to the south of *Spilio* on the eastern side of the valley of *Argyro Castro*, and immediately opposite that town, may have been those of Omphalium. They consist merely of Cyclopiian walls, which follow the circuit of an irregular tabular hill °.

Hecatompedon is to be placed, according to Pto-  
lemy, (p. 85.) more to the north, towards the Cerau-  
nian chain; the vestiges, of which Dr. Holland speaks,  
in the valley of the *Bentsa*, probably belong to this  
ancient Chaonian fortress P.

Hecatom-  
pedon.

Bæace, which Steph. Byz. assigns to Chaonia on  
the authority of Hecatæus, v. Βαιάκη, is unknown. I  
may remark, that this ancient writer appears to have  
extended the limits of Chaonia on the side of Illyria  
farther than later geographers. It is in this direc-  
tion that we must look for the Dexari, as also for  
mount Amerus, under which they lived. (Steph. Byz.  
v. Δεξάριοι.)

Dexari.  
Amerus  
mons.

° Travels, II. p. 349.

P Travels, t. II. p. 311.



**Sulliones.** The **Sulliones**, another Chaonian tribe, named by the poet Rhianus, who is quoted by Steph. Byz., (v. Συλλίονες,) recall to mind the *Suliots* of modern times, whose courage and attachment to their country, under the persecution of a bloody foe, yet live in history, though they have ceased to exist as a people.

### THESPROTIA.

Of all the Epirotic nations, that of the Thesproti may be considered as the most ancient. This I think is evident from the circumstance of their being alone noticed by Homer, whilst he omits all mention of the Molossians and Chaonians.

..... Δεκάτη δὲ νυκτὶ μελαίνῃ  
Γαίῃ Θεσπρωτῶν πέλασε μέγα κύμα κυλίνδον  
Ἐνθα μὲν Θεσπρωτῶν βασιλεὺς ἐκομίσατο Φεῖδων.

ODYSS. Ζ. 315.

Herodotus also affirms that they were the parent stock from whence descended the Thessalians, who expelled the Æolians from the country afterwards known by the name of Thessaly. (VII. 176. Cf. Strab. IX. p. 443.) Thesprotia indeed appears to have been, in remote times, the great seat of the Pelasgic nation, whence they disseminated themselves over several parts of Greece, and sent colonies to Italy. (Herod. II. 56. Strab. VII. p. 327. Dion. Hal. I. 18.) Even after the Pelasgic name had become extinct in these two countries, the oracle and temple of Dodona, which they had established in Thesprotia, still remained, to attest their former existence in that district.

We must infer from the passage of Homer above cited, that the government of Thesprotia was at first

monarchical. How long this continued is not apparent. Some change must have taken place prior to the time of Thucydides, who assures us, that neither the Thesproti nor the Chaones were subject to kings. (II. 80.) Subsequently we may, however, suppose them to have been included under the dominion of the Molossian princes. It were as needless to attempt to define the limits of ancient Thesprotia as those of Chaonia; we must therefore be content with ascertaining that it was mainly situated between the rivers Thyamis and Acheron, distinguished in modern geography by the names of *Calama* and *Souli*; while inland it extended beyond the source of the former to the banks of the Aous.

Resuming our description of the coast from the harbour of Cassiope, the first point in maritime Thesprotia is the promontory Posidium, which seems <sup>Posidium promontorium.</sup> to be the headland nearest to Corcyra, and is now called *Coperta*. (Strab. VII. p. 324. Ptol. p. 85.) A little beyond is a narrow channel leading into a bay of some extent, thus forming with the sea a peninsula on which was situated the ancient town of Buthrotum, now *Butrinto*. <sup>Buthrotum.</sup> The outer bay and channel was named *Pelodes portus*, or the muddy haven. <sup>Pelodes portus.</sup> (Strab. VII. p. 324. Ptol. p. 85.) Appian calls it *Παλοεῖς*, (Civ. Bell. V. Cf. Plut. de Def. Orac.)

Buthrotum was said to have been founded by Helenus the son of Priam after the death of Pyrrhus. The use to which Virgil has applied this tradition is well known.

Protinus aërias Phæacum abscondimus arces,  
Litora que Epiri legimus, portuque subimus  
Chaonio, et celsam Buthroti ascendimus urbem.

ÆN. III. 291.

..... regnataque vati

Buthrotus Phrygio— OVID. METAM. XIII. 720.

(Cf. Dion. Hal. Ant. Rom. I. 32. Steph. Byz. v. Βούθροτος.) Buthrotum was occupied by Cæsar in the civil wars, (III. 16.) and was afterwards colonized by the Romans. (Strab. VII. p. 324. Plin. IV. 1.) We learn from Cicero that his friend Atticus had an estate there. (Att. IV. 8. ad Fam. XVI. 7. Cf. Ptol. p. 85. Pomp. Mel. II. 3. 9) The river alluded to by Virgil under the name of Xanthus, falls into the Pelodes portus, a little to the south of *Butrinto*; it is now called *Saronia*.

Thyamis  
promonto-  
rium.

The promontory of Thyamis, according to Ptolemy p. 85. near the river of the same name, is *Cape Nissi*.

Thyamis fl.

The Thyamis, now *Calama*, is a large stream which, according to Thucydides, anciently divided Thesprotia from a particular district called Cestrine, contiguous to Chaonia, and therefore situated on its right bank. (Thuc. I. 46. Strab. VII. p. 324.) The historian Phylarchus, as Athenæus reports, affirmed that the Egyptian bean was never known to grow out of Egypt, except in a marsh close to this river, and then only for a short period. (Athen. III. 3.) It appears from Cicero that Atticus had an estate on the banks of the Thyamis. (ad Att. VII. 7. Cf. Pausan. Attic. 11. Plin. IV. 1. Ptol. p. 85.)

Cammania  
postea Cestrine.

Cestrine, of which Thucydides speaks in the passage already referred to, was said to be so called from Cestrinus the son of Helenus, having previously borne the appellation of Cammania. (Pausan. Attic. 11.

<sup>9</sup> There is but one Autonomus Greek coin belonging to Buthrotum known, its epigraph is ΒΥΘ. Those which belong

to it as a Roman colony are not scarce. Sestini Monet. Vet. p. 42.

Steph. Byz. v. *Καμμανία*. Serv. ad *Æn.* III. 291.) It is now called *Philates*. The river Cestrinus, of <sup>Cestrinus</sup> <sub>fl.</sub> which mention is made by Steph. Byz. (loc. cit.) is probably one of those streams which fall into the Thyamis.

The Cestreni, noticed in a verse quoted by the same writer from Rhianus, v. *Χαῦνοι*,

*Κεστρηνοὶ Χαῦνοί τε καὶ αὐχήμεντοι Ἐλινοὶ,*

are probably the people of this canton. Pliny also names the Cestreni, but places them apparently near mount Pindus; he also mentions a town named Cestria. <sup>Cestria</sup> (IV. 1.)

From Hesychius and the Scholiast of Aristophanes we learn that this part of Epirus was celebrated for its breed of oxen, hence called Cestrinici. (Hesych. v. *Κεστρινικοὶ βοές*.) The name of Larini, by which these animals were also known, is said by Athenæus to have been derived from Larina, a village of Epirus. <sup>Larina</sup> (IX. 18.) Some critics have imagined that the geographer Scylax alludes to this district in his description of Epirus, and that he placed there the spot named Erythea, whence Hercules, according to <sup>Erythea</sup> many ancient authorities, carried off the oxen of Geryon. But the passage in this writer is lamentably corrupt; and though the emendation of *Κεστρίδι χώρα* for *Καστίδι*, suggested by Holstenius, is ingenious and plausible, it cannot be implicitly relied upon <sup>r</sup>.

<sup>r</sup> The text in Hudson's edition reads thus: *Ἀπᾶσιν ὄμοροι ἐν μεσογείᾳ Ἀγύντανες ὑπὲρ τῆς Ὀρκίας καὶ Καρίας, μέχρι Ἡδωνίας ἐν τῇ Καστίδι χώρα εἶναι λέγεται δὲ Διὸς ὄνομα Ἐριθεία*. But accord-

ing to the emendations of Vossius, Palmerius, and Holstenius, it should be read in the following manner: *Ἀπᾶσιν ὄμοροι ἐν μεσογείᾳ Ἀτίντανες ὑπὲρ τῆς Ὀρκίας καὶ Χαννίας μέχρι Δαδωνίας*. Ἐν

On the left bank of the Thyamis, and at no great distance from its mouth, are some ruins which are designated by the inhabitants under the name of *Palæo Venetia*. These are considered by Meletius and others to be the remains of Pandosia of Epirus<sup>a</sup>. In this opinion, however, I cannot coincide, as Pandosia was an inland town of Cassiopea, a district of Molossia. I am inclined to think that the ruins of *Palæo Venetia* mark the site of Gitanæ, a place mentioned by Livy as being in the vicinity of Corcyra, and about ten miles from the coast. He reports that a general assembly of the Epirots was convened here by some Roman commissioners; from which circumstance we should be led to infer that it was a town of some note; but it is extraordinary that no other writer has ever alluded to this place. (XLII. 38.<sup>b</sup>) It is possible that for Gitanas we ought to read Chytona. Chyton being according to Steph. Byz., who quotes Ephorus, a place in Epirus occupied by some Clazomenians. (v. Χυτόν.) The reader will find an accurate account of the ruins remaining at *Palæo Venetia* in Dr. Holland's Travels<sup>c</sup>. He computes the circumference of this city at somewhat more than two miles.

Sybota  
portus.  
Sybota  
insulæ.

Beyond the mouth of the Thyamis we find the harbour called Sybota, and also the little islands of the same name close to the continent and nearly

τη Κέστριδι χώρα εἶναι λέγεται πεδίων  
ὄνομα Ἐρυθραία. (Not. ad Scyl.  
Peripl. p. 10.) Passages relating  
to the Erythea of Epirus  
also occur in Aristotle de Mi-  
rand. as well as in Arrian de  
Exped. Alex. 11. Liberal. Me-  
tam. IV.

<sup>a</sup> Geogr. t. II. p. 271.

<sup>b</sup> I may take this opportunity  
of remarking, that in the pas-  
sage here referred to there is an  
error in the printed editions,  
for "ut præsidio essent liberatis"  
"ab se Macedonibus," it should  
be "ut præsidio essent liberatis"  
"abs Macedonibus."

<sup>c</sup> Vol. II. p. 257.

opposite the southernmost promontory of Corcyra. Thucydides describes Sybota as an unfrequented harbour of Thesprotia, where the Corinthians stationed their fleet when at war with the Corcyreans concerning Epidamnus. (I. 50. and 54. Cf. Ptol. p. 85.) It is yet called *Sybota*.

Thucydides, on the same occasion, also mentions the islands as the station occupied by the Corcyreans, and where they erected a trophy after the sea-fight, in which they were assisted by the Athenians. (I. 54.) These islands are said to be three in number by the Scholiast, and that they were named Sybota from the number of swine fed there. They are besides spoken of by Strabo, VII. p. 324. Plin. IV. 1. Cic. ad Att. V. 9. Steph. Byz. v. Σύβοτα.

Continuing along the coast, we come to the Chimerian promontory of Thucydides. (I. 30. and 46.) <sup>Chimerium promontorium.</sup> Here the Corinthians formed a camp, to protect their allies against the Corcyreans. (Cf. Strab. VII. p. 324. Pausan. Arcad. 7.) It seems to answer to the Cape *Saracinico* above *Parga*. Near *Parga* we must place the haven of Torone, as Ptolemy writes it, <sup>Toryne.</sup> (p. 85.) but according to Plutarch, Toryne. This last writer reports that the fleet of Augustus was moored here for a short time previous to the battle of Actium. (Vit. Anton.)

The Acheron, a river celebrated in antiquity from <sup>Acheron.</sup> its supposed communication with the realms of Pluto, who, under the name of Aïdoneus, was said to have once reigned on its shores, discharges itself into the sea a little below *Parga*. (Pausan. Attic. 17.) Pausanias, indeed, ascribes to Homer's having visited the Acheron of Thesprotia, his adaptation of its name

Cocytus  
fl.

Acherusia  
palus.

to the imaginary river of the infernal regions, as also that of the Cocytus, which, he says, actually blends its nauseous waters with those of the former stream. The Acheron is known in modern geography by the name of the *Souli* river, and the gloominess of its scenery, as described by those travellers who have explored its course, accords well with the fancied horrors of Tartarus. Thucydides observes, that it flows through Thesprotia, and, after passing through the Acherusian lake, falls into the sea near the Chimerian promontory. (I. 46.) Livy also in his relation of the death of Alexander of Epirus, who was warned by the oracle to avoid its shores, confirms this account of the Greek historian, and further adds that the Acheron rises in Molossia. (VII. 24. Cf. Strab. VII. p. 324. Scyl. Peripl. p. 11. Pausan. Attic. 17.) The Acherusian lake, which was a few miles above the mouth of the river, has almost disappeared. "Its site," says Mr. Hughes, "is only to be discovered by the willows and alders intermingled with reeds and all sorts of aquatic plants, which grow to a great height, and almost choke up the water. Its length, from the spot where it absorbs the waters of the Acheron till it again disgorges them, is nearly two miles. It emits no pestilential vapour, although the malaria in all parts of the plain of *Phanari* is very abundant, from the great accumulation of vegetable matter and stagnant water. Its destructive effects are perceptible in the sallow and emaciated countenances of the surrounding peasantry. Hence, probably, it was, that the ancients, ignorant of the natural causes of disease, transferred the miasmata of the plain to

“ the Plutonian lake, and represented it as emitting  
 “ a deadly effluvia \*.”

Herodotus was well acquainted with the Acheron of Thesprotia. (VIII. 47.) He mentions its oracle, which was consulted by evoking the dead, which the Greeks called νεκρομαντεῖον. (V. 92. Cf. Pausan. Attic. 17.) Pliny is greatly mistaken when he says that the Acheron falls into the gulf of Ambracia, unless he be supposed to apply to this portion of the Ionian sea a much wider signification than is usually assigned to it. He also speaks of a bridge over this river a thousand feet high. (IV. 1.)

The bay or harbour into which this river discharged itself was known by the name of Γλυκύς λιμὴν, by reason of the remarkable sweetness of its waters, (Strab. VII. p. 324. Pausan. Arcad. 7. Dio Cass. L.) and it is still called *Glyki* by the modern Greeks.

The adjoining inland district bore, according to Thucydides, the appellation of Elæatis, (I. 46.) which it derived probably from the town of Elæa, situated on this coast, as we learn from Ptolemy, (p. 85.) Mention of it occurs also in Scylax; but the reading is corrupt, and for Ἐλῆδ we ought perhaps to substitute Ἐλεῖα. (p. 11.)

In this vicinity, and at some distance from the sea, once stood the city Ephyre, spoken of by Thucydides and many other classical writers. Among these we must first rank Homer, who, in several passages of the Iliad and Odyssey, alludes to one or more cities of this name. The Ephyre, which was situated on the banks of the river Selleis,

\* Vol. II. p. 314.



Τὴν ἄγει' ἐξ Ἐφύρης ποταμοῦ πάρα Σελλήεντος.

IL. B. 659.

(Cf. IL. O. 530.) is positively ascribed by Strabo to Elis in Peloponnesus, (VIII. p. 338.) though he allows that many commentators on the poet were of opinion that he there adverted to the Thesprotian city of that name. Eustathius observes on the verse above cited, that, as there were nine towns so called, it was no easy matter to ascertain to which reference was made. It seems probable, however, that the Ephyre, which is twice noticed in the Odyssey as a land abounding in poisonous drugs, is the one in question, since it was evidently near Ithaca, and the river Selleis is not named in either of the passages.

Ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο  
Ὡχεται γὰρ κἄκτισσε βοῆς ἐπὶ νηὸς Ὀδυσσεύς,  
Φάρμακον ἀνδροφόνον διζήμενος—

A. 259.

Ἡὲ καὶ εἰς Ἐφύρην ἐθέλει πείραν ἄρουραν  
Ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη.

B. 328.

where see the commentary of Didymus. This city is also spoken of by Pindar, who says of Neoptolemus,

.... Ὅ δ' ἀποπλίων  
Σκύρου μὲν ἄμαρτεν Ἴκον—  
το δ' εἰς Ἐφυραν πλαγχθέντες,  
Μολοσσία δ' ἐμβασίλευεν ὀλίγον  
Χρόνον—

NEM. VII. 53.

From which we may infer with Pausanias that it was the capital of the ancient kings of Thesprotia, and where, on the attempt of Theseus and Pirithous to carry off the wife of Aidoneus, they were taken prisoners, and detained. (Pausan. I. 17. Cf. Apollod. Bibl. II. 7. Diod. Sic. IV. 36.) It appears from

Strabo and other authorities, that this town afterwards took the name of Cichyrus, (VII. p. 324. Pausan. loc. cit.) but on what occasion we are not informed. Mr. Hughes, who has explored with great attention this part of Epirus, reports, "that the ruins of Ephyre are to be seen at no great distance from the Acherusian lake, near a deserted convent dedicated to St. John. Though the walls lie for the most part in a confused mass of ruins, they may be distinctly traced in a circular figure; those parts which remain perfect exhibiting a specimen of masonry apparently more rude even than Tiryns itself, though the blocks used are not of so large dimensions<sup>2</sup>."

Here terminates the description of maritime Thesprotia; the remaining part of the coast, as far as Ambracia, appertained to the Cassopæi, who are generally considered to be a portion of the Molossi. As no towns of note seem to have existed in the interior of Thesprotia, which was mountainous and rugged, there is nothing more worthy of remark, with the exception of Dodona, the most ancient oracle of <sup>Dodona.</sup> Greece, and inferior only in celebrity and importance to the Pythian shrine. I am aware, that many passages in the classical writers ascribe this famed temple to the Molossi, but it cannot, I think, be doubted that it originally belonged to Thesprotia. This is clearly stated by Strabo, who observes, that the tragic poets, together with Pindar, bestow the epithet of Thesprotian on the temple and the god worshipped there. Subsequently, however, Dodona passed under the dominion of the Molossians. It is somewhat remarkable, that, notwithstanding the fre-

<sup>2</sup> Vol. II. p. 312.

quent mention of this renowned oracle by the poets, geographers, and historians of Greece, its site should at the present day have remained undiscovered.

This is partly to be accounted for from the political change above mentioned, and still more from the imperfect knowledge which we have till lately possessed of the present state of Epirus, and its comparative geography. Within the last twenty years, however, the spirit of enterprise and classical feeling, which animates our countrymen, has rendered the interior of Epirus much better known to us; intelligent and well-informed men have traversed its plains and mountains, and explored its ruins in various directions; thus enabling the geographer by their researches to construct a map far superior in every respect to any that had hitherto appeared. If their endeavours to discover the site of Dodona have failed, it cannot be attributed to any want of knowledge, discrimination, or activity in the pursuit; we must rather refer it to the indeterminate character of the local description, given by the ancients themselves, of Dodona. Here we are not assisted by any accurate traveller like Pausanias, nor have we any Itineraries or measurements of distances to guide us; all is vague and indefinite; and even after a most careful comparison of all the various passages in which the name occurs, very different opinions may be entertained on the subject<sup>a</sup>. That which will be submitted to the reader in the following pages cannot boast of resting on surer grounds; for though I have been enabled to avail myself of the sugges-

<sup>a</sup> See especially Mr. Hawkins's Dissertation on the probable site of Dodona in Wal-

pole's Collection, vol. II. p. 473. and Dr. Butler's in Mr. Hughes's Travels, vol. I. p. 511.

tions of men of much learning and discrimination on this question, still I shall probably be thought to have only added one more to the many theories already advanced by the learned on this disputed point.

Previously however to entering upon this topographical discussion, a short history of the temple and oracle of Dodona may not prove uninteresting to the reader.

It is universally allowed that this celebrated temple owed its origin to the Pelasgi at a period much anterior to the Trojan war; since many writers represent it as existing in the time of Deucalion and even of Inachus. (Æsch. Prom. Vinct. v. 679. Dion. Hal. Ant. Rom. I. 14.) Herodotus distinctly states that it was the most ancient oracle of Greece, and represents the Pelasgi as consulting it on various occasions. (II. 52.) Hence the title of *Pelasgic*, assigned to Jupiter, to whom the temple was dedicated.

Zeῦ ἄνα, Δωδωναίη, Πελασγικῇ, τηλόθι ναίων,  
Δωδώνης μεδέων δυσχειμέριον· ἄμφι δὲ Σελλοὶ  
Σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες, χαμαιεῦναι.

IL. II. 233.

Δωδώνην, φηγόν τε Πελασγῶν ἔδραν ἦκεν.

HESIOD. AP. STRAB. VII. p. 327.

(Cf. Ephor. ap. Strab. eod. loc. Scymn. Ch. v. 448.) Of the existence of another oracle in Thessaly of the same name, no doubt, I imagine, can be entertained, and to this the prayer of Achilles probably had reference.

Setting aside the fables which Herodotus has transmitted to us respecting Dodona and its doves, to which he evidently attached no belief, his report of the affinity which existed between the service of

this temple, and that of Thebes in Egypt, is deserving of our attention; as it confirms what we learn from other sources, that many of the superstitions of the Pelasgi were derived from the Egyptians either directly, or through the medium of the Phœnicians.

It appears from this author, that in his time the service of the temple was performed by females, and he has recorded the names of the three priestesses who officiated when he visited Dodona. (II. 55.) Strabo, however, asserts, that these duties were originally allotted to men, from the circumstance of Homer's mention of the Selli, as being attendant upon the god; the term of Selli was considered by many ancient writers to refer to a people of Pelasgic origin, whom they identified with the Helli,

ἂ τῶν ὀρέων καὶ καμαικοιτῶν ἐγὼ  
Σελλῶν ἐσελθὼν ἄλσος εἰσεγεγραμμένην  
πρὸς τῆς πατρίδας καὶ πολυγλώσσου δρύος·

SOPH. TRACH. 1169.

(Strab. VII. p. 327. Eustath. in Il. II. 233. et Schol. Ibid. Aristot. Meteorol. I. 14. Hesych. v. Ἑλλοι.) and also with the Tomuri. (Eustath. in Odys. II. 403.) The origin of the word Dodona seems not to have been ascertained, if we judge from the contradictory opinions transmitted to us by Steph. Byz. (v. Δωδώνη.) Nor are we better informed as to the nature and construction of the temple during the early age of Grecian history; I believe indeed that no author has made mention of any such structure prior to Polybius. The responses of the oracle were originally delivered from the sacred oak or beech.

Ὡς τὴν καλαιὴν φηγὸν αὐδῆσαι ποτε  
Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.

SOPH. TRACHIN. 178.

. . . . . ναῖον δ' ἐν πυθμένι φηγοῦ,  
 Ἐνθεν ἐπιχθόνιοι μαντήια πάντα φέρονται.

HESIOD. AP. SCHOL. IN SOPH. TRACHIN.

Its reputation was at first confined to the inhabitants of Epirus, Acarnania, Ætolia, and the western parts of Greece, (Pausan. Achaic. 21.) but its fame was afterwards extended over the whole of that country, and even to Asia, as we know that, on one occasion, the oracle was consulted by Croesus. (Herod. I. 46.) The Bœotians were the only people who received the prophetic answers from the mouth of men; to all other nations they were always communicated by the priestesses of the temple. The reason of this exception is stated at length by Strabo on the authority of Ephorus. (IX. p. 401. Cf. Procl. Chrestom. ap. Phot. Bibl. p. 990.) Dodona was the first station in Greece to which the offerings of the Hyperboreans were despatched, according to Herodotus; they arrived there from the Adriatic, and were thence passed on to the Meliac gulf. (IV. 33.) Among the several offerings presented to the temple by various nations, one dedicated by the Corcyreans is particularly noticed. It was a brasen figure placed over a cauldron of the same metal; this statue held in its hand a whip, the lash of which consisted of three chains, each having an astragalus fastened to the end of it; these, when agitated by the wind, struck the cauldron, and produced a sound so continued, that 400 vibrations could be counted before it ceased. Hence arose the various proverbs of the Dodonean cauldron and the Corcyrean lash. (Strab. Compend. VII. p. 329.) Menander, in one of his plays, compared an old nurse's chatter to the endless sound of this kettle.

Ἐὰν δὲ κινήσῃ μόνον τὴν Μυρτίλῃν  
ταύτην τις, ἢ τίτῃν καλῇ, πέρας οὐ ποιεῖ  
λαλιάς· τὸ Δαδωναῖον ἂν τις χαλκίον,  
ὃ λέγουσιν ἤχεῖν, ἂν παράψῃθ' ὁ παριῶν  
τὴν ἡμέραν ὅλην, καταπαύσαι θάττον ἢ  
ταύτην λαλοῦσαν· νύκτα γὰρ προσλαμβάνει.

MENANDR. RELIQ. ed. Meinecke, p. 27.

It was said by others, that the walls of the temple were composed of many cauldrons contiguous to each other, so that upon striking one, the sound was conveyed to all the rest. But this account is not so much to be depended upon as the other, which, according to Stephanus Byz., rests on the authority of Polemo Periegetes, who seems to have written a very accurate description of the curiosities of the place; as also another author named Aristides.

We hear of the oracle of Dodona at the time of the Persian invasion, (Herod. IX. 93.) and again in the reign of Agesilaus, who consulted it previously to his expedition into Asia. (Plut. Apophthegm. Lacon. p. 125.) It is stated by Diodorus Siculus, that Lysander was accused openly of having offered to bribe the priestess. (XIII. 402.) The oracle which warned the Molossian Alexander of his fate is well known from Livy. (VIII. 24.)

From Demosthenes we learn, that the answers delivered from time to time to the Athenians were laid up in the public archives; and he himself appeals to their testimony on more than one occasion.

At length, during the Social war, Dodona was, according to Polybius, almost entirely destroyed in an irruption of the Ætolians under their prætor Dorimachus, then at war with Epirus. "They set fire," says the historian, "to the porches, destroyed many

“ of the offerings, and pulled down the sacred edifice.” (IV. 67.)

It is probable, that the temple of Dodona never recovered from this disaster, as in Strabo's time there was scarcely any trace left of the oracle. (VII. p. 327. Plut. de Orac. Def.) but the town must still have existed, as it is mentioned by Hierocles among the cities of Epirus in the seventh century; and we hear of a bishop of Dodona in the council of Ephesus<sup>b</sup>.

We may now return to the inquiry as to which is the probable site of Dodona, first adducing those passages which place it in Thesprotia. Euripides says,

Θεσπρωτὸν οὐδας σεμνὰ Δωδώνης βάθρα.

PHÆNISS. 989.

Herodotus has already been cited as well as Strabo. Pausanias tells us, that there are several objects worthy of admiration in that country, but especially the temple of Jove at Dodona, and the prophetic oak. (Attic. 11.) On the other hand, Æschylus speaks of it in connection with Molossia :

Ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα,  
Τὴν αἰπυνωτὸν τ' ἀμφὶ Δωδώνην, ἵνα  
Μαντεῖα, θῶκος τ' ἐστὶ Θεσπρώτου Διός.

PROM. VINCT. 854.

And Steph. Byz. is positive in attributing it to that portion of Epirus. (v. Δωδώνη.) We must therefore infer, from these apparently conflicting testimonies, that Dodona was on the borders of Thesprotia, contiguous to the Molossian territory. But, as the same boundary separated these two cantons from the Aous to the sea of Ambracia, it is still a question in what

<sup>b</sup> Wessel. ad Hierocl. Synecd. p. 651.



part of this line we must seek for the oracle, whether to the north or to the south. Now the evidence in favour of the former notion is, I think, very decisive. Polybius, when describing the incursion of the *Ætolians*, already alluded to, as being attended with such disastrous consequences to Dodona, says distinctly that it was situated in Upper Epirus<sup>c</sup>. Again, Didymus, or the Scholiast to Homer, informs us, that it lay in the most northern part of Thesprotia, ἐν ὑπερβορείῳ τῆς Θεσπρωτίας. (Ad Iliad. B. v. 750.) Dionysius Periegetes seems also to place it quite inland, (v. 430.)

Δωδώνης ἡπειρος ἀπείριτος ἐκτείνυσται—

Had it been situated at all near the coast, it must have been mentioned by those writers who have given us so detailed a description of maritime Thesprotia. It is true, that Aristotle seems to connect Dodona, or rather the Selli, with the Achelous. (Meteor. I. 14.) But he is there speaking in general terms, regardless of the accuracy so essential to geographical arrangement. A greater difficulty is presented by a quotation of Steph. Byz. from Hecataeus, (v. Δωδώνη,) in which this ancient writer affirms that the Dodonæi were situated to the south of the Molossi; if so, we could not place them in the northern part of Epirus. But the citation is too insulated to lead to any positive conclusion. It proves, however, that Hecataeus considered the Dodoneans as distinct from the Molossi; but whether he classed them with the Thesproti remains uncertain.

I shall now pass on to other circumstances, which

<sup>c</sup> And yet Dr. Butler, in his learned dissertation on Dodona, annexed to Mr. Hughes's

Travels, infers the very reverse of my supposition. Tom. I. p. 527.

may assist us in our search of this celebrated spot. All accounts seem to agree that it stood either on the declivity or at the foot of an elevated mountain called Tomarus or Tamarus. (Strab. VII. p. 328.) <sup>Tomarus mons.</sup> Hence the term of Tomuri, supposed to be a contraction for Tomaruri, (Τομαρούροι,) or guardians of Tomarus, which was given to the priests of the temple. (Strab. loc. cit.) In Callimachus we find the name of the mountain written Τμάρος.

Τὰν δ' ἀρ' ὑποβλέψας χαλεπώτερον ἢ κυναγὸν  
ὦρεσιν ἐν Τμαρίσιν ὑποβλέπει ἄνδρα λέαινα.

HYMN. IN CERER. v. 52.

(Cf. Orph. Argon. v. 264. et 1160. Hesych. v. Τμάριος. Steph. Byz. v. Τόμαρος.) It is probable that in Strabo (IX. p. 434.) we should read Τόμαρον for Ἰσμαρον, as also in Solinus. (C. 13.) This lofty mountain was further remarkable for the number of streams which burst from its sides. "Tomarum," says Pliny, on the authority of Theopompus, "centum fontibus circa radices nobilem." (IV. 1.) If then we had the means of distinguishing the modern chain which answers to the ancient Tomarus, we might easily discover the object of our inquiry; but the whole of Epirus being covered by lofty mountains, it is not easy to ascertain even this point. I am, however, decidedly of opinion, that the Tomarus cannot be the *Tzumerka*, as Dr. Holland, and after him Dr. Butler, have imagined; for this high chain, forming one side of the valley of the *Arta* river, which was the ancient Aractus, never could have been included within the limits of Thesprotia; it is doubtful indeed if it ever belonged to the Molossi. Mr. Hawkins also justly observes, that the valley of the *Arta* is too narrow to answer to the description given of

some marshes in the vicinity of Dodona, whence the Selli, or Helli, were said to derive their name. (Apollod. ap. Strab. VII. p. 328.) It is with great diffidence that I venture to dissent from this intelligent and judicious traveller as to the site of Dodona; but as it appears that he did not explore the ground himself, it will seem less presumptuous in me to put forth a contrary opinion.

Mr. Hawkins states, "that Dr. Holland's route " through the *Souliot* country, followed pretty accurately the boundaries of Molossia and Thesprotia;" and therefore infers, "that the mountainous ridge, " which constitutes a great portion of this line, can " be no other than the Tomarus." Dodona itself being probably in the vicinity of *Paramythia*, near which town Dr. Holland observed in two or three places the remains of ruined walls, indicating the situation of some of the ancient towns or castles of Epirus; and this conjecture, with regard to *Paramythia*, acquires, according to Mr. Hawkins, additional support from the discovery of some fine bronze works, for which Dodona was famous, in the vicinity of that town. In this opinion, however, I cannot coincide; as it appears to me, that the position thus assigned to Dodona is too near the coast, *Paramythia* being not more than twenty miles from the sea. *Paramythia* and its district belonged doubtless to the Cassopæi, a people who, whether of Thesprotian or Molossian origin, are generally spoken of independently of either, and never conjointly with Dodona. Nor do I think that the *Souliot* mountains answer to the description of the Tomarus with its hundred springs, which it is natural to suppose would occupy a higher level. Upon mature reflexion, I am

inclined to place this celebrated mountain on the Chaonian border of Thesprotia, and also on the confines of Molossia. It is here that the best modern maps lay down the *Chamouri* mountains, the name of which bears some affinity to that of Tomarus. On one side they are connected with the Acroceraunian chain, which agrees with the statement of Cedrenus, a writer of the Byzantine empire, who expressly mentions that the Tmorus formed part of that great ridge; (p. 713.) on the other they extend towards the Molossian mountains and the central chain of Pindus. But the most remarkable feature in mount *Chamouri* is the very great number of rivers which on every side, if I may judge from the maps before me, derive their supplies from it. On the Chaonian side several streams, descending into the valley of *Argyro Castro*, form a considerable river, which takes its name from that town. On that of Thesprotia, its springs swell the waters of the *Calama* or *Thyamis*. This last mentioned river appears to rise in a small lake on the north-eastern side of the mountain; but, instead of flowing towards Chaonia, it forces itself a passage through the chain to the south, and then runs towards the sea in a south-westerly direction. It is on the shores of this lake that I would search for the remains of Dodona; perhaps they may exist at *Djerovina*, or *Mochari*, in the neighbourhood of *Delvinaki*. Hesiod, in a beautiful passage of his poem called *Ἡοῖαι*, transmitted to us by the Scholiast of Sophocles, says Dodona was situated at the extremity of a rich plain called Hellopia.

Hellopia  
regio.

Ἔστι τις Ἑλλοπὴ πολυλῆϊος ἥδ' εὐλείμων,  
ἀφνειή μῆλοισι καὶ εἰλιπόδεσσι βόεσσιν.

Ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται  
 πολλοί, ἀπειρέσιοι, φύλα θνητῶν ἀνθρώπων  
 ἔνθα τε Δωδώνη τις ἐπ' ἰσχατιῇ πεπόλισται.  
 Τὴν δὲ Ζεὺς ἐφίλησε, καὶ δὴ χρηστήριον εἶναι  
 τίμιον ἀνθρώποις· ναῖον δ' ἐν πυθμένι φηγοῦ  
 ἔνθεν ἐπιχθόνιοι μαντήϊα πάντα φέρονται.  
 Ὅς δὴ κείθι μολῶν θεὸν ἄμβροτον ἐξερεῖν  
 δῶρα φέρον ἔλθῃ σὺν οἰωνοῖς ἀγαθοῖσιν.

SCHOL. AD TRACHIN. v. 1169.

This campaign country, according to my hypothesis, would be that which surrounds *Delvinaki* and *Deropuli*, which modern travellers represent as extremely fertile and well cultivated<sup>d</sup>. It may be thought, that the situation I here ascribe to Dodona would bring it almost within the limits of Chaonia; but this very reason induces me to adhere to the opinion I have expressed, since Lucan, in speaking of mount Tomarus, describes it as a Chaonian mountain.

Thesproti, Dryopesque ruunt, quercusque silentis

Chaonio veteres liquerunt vertice Selloe. III. 179.

It is possible, that the Hellopia of Hesiod and the Campus Eleon, noticed in the description of Chaonia, may have been the same. And if I have been right in identifying the Ilio of the Table Itinerary with the Elæus of Ptolemy, and both with the modern village of *Selio*, it will appear from the Itinerary that a road crossed the *Chamouri* mountain, or Tomarus, traversing Thesprotia to Nicopolis. The mountain is clearly marked in the Table, but without any indication of name. Another reason, why

<sup>d</sup> Dr. Holland says, "the  
 "vale of *Deropuli* is luxuriant-  
 "ly fertile in every part of its  
 "extent; and the industry of  
 "a numerous population has  
 "been exerted in bringing it

"to a high state of culture."  
 A little below he adds, "this  
 "great vale is perhaps the most  
 "populous district in Albania."  
 Vol. II. p. 289.

Dodona should not be far removed from Chaonia and Cestrine, is, that Pindar seems to place it in that part of Epirus which was most famous for its breed of oxen.

..... Νεοπτόλεμος δ' Ἄ-

πεῖρα διαπρυσία,

Βουβόται τόθι κρῶνες ἕξ-

οχοὶ κατάνεινται

Δαδῶναθεν ἀρχόμενοι πρὸς

Ἴόνιον πόρον.

PIND. NEM. IV. 83.

I may observe also, that Dionysius of Halicarnassus gives us to understand, that Dodona was two days journey from Buthrotum, a distance which will agree sufficiently well with my hypothesis. (Ant. Rom. I. 31.) Some critics have been led to suppose from this passage that Dodona was situated in the neighbourhood of that town, and near the river *Bistrizza*, which they look upon as the Dodon of Steph. Byz. Dodon fl. (v. Δαδῶνη.) But the notion which comes nearest to the one I have formed, is that of Mons. Barbié du Bocage, who places Dodona at the village of *Protopapas*, at the head of the lake *Labchistas*, which communicates with that of *Jannina*, there being only a few miles difference between our two positions; and my only reason for thus dissenting from this eminent geographer is, that I conceive *Protopapas* must have been too far advanced in the Molessian territory to admit of its having once been included within the limits of Thesprotia. The question, however, remains undetermined, until further researches in this immediate vicinity enable us to arrive at a more certain conclusion.

Apollodorus reports, that the temple was surrounded by marshes; and also notices its proximity

to a remarkable spring of water, which at midday was always dry, but at midnight attained its full height. It was said also to extinguish burning torches when plunged into it, but on approaching them closely to the water they were relighted. (Plin. II. 103. Mel. II. 3. Serv. ad Æn. III. v. 466.º) These circumstances may possibly at some future time lead to a discovery of this ancient site. There remains but little to be said of Thesprotia; we find in Steph. Byz. the names of several apparently inconsiderable tribes, since they are not mentioned by any other author; these he ascribes to that portion of Epirus; such are the Amyntæ, of whom Aristotle had spoken in his account of the polity of Epirus; and the poet Rhianus had said,

..... μένος πνείοντες Ἀμύνται.

(Steph. Byz. v. Ἀμύνται.)

Chauni.  
Elini.

The Chauni and Elini are also recorded by the abovementioned poet;

Κεστρηνοὶ Χαῦνοί τε καὶ αἰχήμεντοι Ἐλινοί.

(Steph. Byz. v. Χαῦνοι et Ἐλινοί.)

Celæthi.

The Celæthi seem to have been situated on the borders of Thessaly, (Rhian. ap. Steph. Byz. v. Κέλαιοι. Cf. Anton. Liber. Metam. IV.) where for Κελαιτοὺς we should probably read Κελαίθους, as Berkelius suggested.

Prassæbi.  
Tripolissi.

The Prassæbi and Tripolissi are only noticed by Steph. Byz. (v. Πράσσαιβοι et Τριπόλισσοι.) From these obscure and insignificant people, we must however distinguish the Paravæi; who were also of Thesprotian origin, and are frequently named in ancient history. Thucydides enumerates them among the Epi-

Paravæi.

\* Dr. Holland speaks of some ed to issue near the lake of sulphureous exhalations observ- Djerovina. Vol. II. p. 281.

rotic nations allied to the Ambraciots in the expedition of Cnemus against the Acarnanians; they were governed at that time by a prince named Orædus, who also commanded on that expedition a body of Orestæ, intrusted to him by their king Antiochus. (II. 80.) The Paravæi therefore were doubtless contiguous to the Orestæ, who occupied, as we shall see, the southern part of Macedonia, answering to the modern district of *Castoria*, with its lake and the rugged mountains around it. They bordered also on the Atintanes, an Illyrian tribe, and according to Arrian adjoined the Macedonian district called Elymiotis, situated in the valley of the Haliacmon, and extending up to the source of that river. The Paravæi must have been also in the immediate vicinity of the Tymphæi, another Epirotic nation, seated at the foot of Pindus, on the confines of Thessaly; since Arrian, in describing a celebrated march of Alexander's from Macedonia into Bœotia, states, that this prince passed through Eordæa and Elymiotis, and, having traversed the mountainous regions of Stymphæa and Paravæa, descended into Thessaly. (De Exped. Alex. p. 8.) It is however possible that Arrian may allude to the district which Strabo calls Paroræa, and appears to place near the source of the Arachthus and Stymphæa. (VII. p. 325.) It is evident, that the name in Arrian is corruptly written Παρβαίαις, but whether we ought to read Παρβαίαις or Παρωπαίαις is not certain.

A passage occurs also in Plutarch which seems to have reference to the Paravæi, but it may in fact appertain likewise to the Paroræi. That author, in his Greek Questions, speaking of the revolutions and migrations of the Ænians, a small Thessalian clan,



originally settled near Dotium, at the foot of mount Ossa, observes, that, being driven from thence by the Lapithæ, they fixed their abode in Molossia, near the river Aravas, whence they were called Paravæ. The text stands thus : ἐκεῖθεν τῆς Μολοσσίας τὴν περὶ τὸν Ἀραοῦαν χώραν κατέσχον ὅθεν ὠνομάσθησαν Παραοῦαι, (p. 524.) this Palmerius conceived to be corrupt, supposing that the Molossian river alluded to was the Aphas of Pliny : he therefore proposed to read τὴν παρὰ τὸν Ἄσσαν χώραν κατέσχον ὅθεν ὠνομάσθησαν Παραουαῖοι. But by allowing the name of the river to remain as it is, whether it be the Arachthus or a branch of it, and for Παραοῦαι substituting Παραρουαῖοι, a name which might afterwards be commonly pronounced Παραουαῖοι, the change would certainly be much less. I am however of opinion, that the Paravæi of Thucydides are to be distinguished from the Paroræi of Strabo and Plutarch, as they were not a Molossian people, being governed by an independent prince of their own. Steph. Byz. certainly terms them a Thesprotian clan, on the authority of Rhianus. (v. Παραναῖοι.)

Σὺν δὲ Παραουαίοις καὶ ἀμύμονας Ὀμφαλιῆας.

In another passage of Stephanus, Holstenius conceives we ought to read Παραναῖοι instead of Ταράυλιοι ; and I think he is right. One word more on the subject of the Paravæi. Ptolemy apparently places on the same parallel with Pieria, which was a province of Macedonia, the people whom he calls Παραθαῖοι, and to whom he ascribes the town of Eriboea. Most commentators have thought, that the Parthini of Illyria were here signified under this disguised name<sup>f</sup> ; but they would then necessarily

Eriboea.

<sup>f</sup> Palm. Græc. Ant. I. c. 34. p. 183.

have been mentioned with the Taulantii and other Illyrian nations; neither does the latitude pointed out agree with this conjecture: we must therefore look elsewhere for the seat of this tribe; and I conjecture, that for Παρθναῖος we should read Παρναῖος. This would make the difference of one letter only between the two names; and the position which has been assigned to the latter agrees sufficiently with that of Ptolemy. A place named *Eriboe* is pointed out by Pouqueville in the district now called *Caramourades*, north of the Aous and the *Zagora* mountains. I conceive the Paravæi to have been thus named from their proximity to the river Aous or *Voioussa*.

Of Bolurus, mentioned by Steph. Byz. (v. Βόλου- Bolurus. ρος) as a town of Thesprotia, nothing appears to be known.

### MOLOSSI.

The Molossi occupied the north-eastern portion of Epirus; that is, from the head of the Aous, and the mountainous district which connects Macedonia, Thessaly, and Epirus, to the Ambracian gulf, a small portion of the shores of which was considered to belong to them. (Scyl. p. 12.)

Molossis must therefore have comprehended the territory of *Jannina*, the present capital of Albania, together with its lake and mountains, including the country of the Tymphæi, which bordered on that part of Thessaly near the source of the Peneus. Its limits to the west cannot precisely be determined, as we are equally ignorant of those of Thesprotia.

The Cassopæi appear to have occupied the inter- Cassopæi. mediate space between these two portions of Epirus, to which they were referred indiscriminately, Strabo

classing them with the Thesproti, (VII. p. 324.) and Stephanus Byz. with the Molossi. (v. *Κασσώπη*.) Scylax, who places the Cassopi to the south of the Thesproti, says they extended for half a day's sail along the coast, as far as the Anactorian or Ambracian gulf. (Scyl. p. 12.) The same geographer observes, that they lived in villages; but, however true this may have been of the period in which he flourished, we hear afterwards of more than one town appertaining to this people. Demosthenes, or whoever wrote the oration on the subject of Halonnesus, ascribes to them the cities of Pandosia, Buchetium, and Elatia, which Philip the son of Amyntas obtained by force, and delivered into the possession of his relation Alexander of Epirus. It was perhaps at that time that the Cassopæi passed under the dominion of the Molossi. Another curious fact which we learn from this passage is, that these cities were colonized by the Eleans; but we are not informed when this event took place. (Orat. de Halon. 33. Cf. Strab. VII. p. 324.)

**Pandosia.** Pandosia was not far removed from the Acheron and the Acherusian lake, as we may infer from the passage in which Livy speaks of this city with reference to the oracle delivered to Alexander king of Epirus. (VIII. p. 24.) It is not improbable, that the antiquities which have been discovered at *Paramythia*, on the borders of the *Souliot* territory, may belong to this ancient town. Mr. Hughes says, "There can be no doubt that an ancient city did once occupy this site, both from the remains of Hellenic building in the fortress, and the number of beautiful bronze statues which have been discovered here in excavations. In the fortress are

“considerable substructions of ancient masonry;  
 “and the foundations of several houses and other  
 “buildings within its circuit, shew that probably  
 “the whole city, or at least a considerable portion  
 “of it, stood in this quarters.” References to Pandosia will be found in Strabo, VII. p. 324. Plin. IV. 1. Steph. Byz. (v. Πανδοσία.)

Buchetium, Bucheta, or Bucenta, which we find <sup>Bucheta vel Buchetium.</sup> thus differently written in Strabo, the Oration relative to Halonnesus, and Theopompus, as quoted by Favorinus, (v. Ἐλατεία,) appears to have been situated close to the Acherusian lake, and at no great distance from Ephyre or Cichyrus. (Strab. VII. p. 324.) It is mentioned in a fragment of Polybius as a fortress in which some Ætolians were confined by the Epirots. (XXII. 9.) The remains of this town are thus spoken of by Mr. Hughes: “Leaving the Acherusian lake, we bent our steps to the ruins of Buchetium, which are about one mile distant. They are situated upon a beautiful conical rock, near the right bank of the Acheron; and the Cyclopean walls, constructed with admirable exactitude in the second style of ancient masonry, still remain in a high state of preservation. In some parts this ancient work remains to the height of ten or fifteen feet, containing several fine towers and gateways. Two regular lines encircle the hill, one at the bottom and another near the top, which latter encloses also a fort or citadel; at the bottom, on the south side, run out some strong trans-

<sup>s</sup> Tom. II. p. 306. Holland's Travels, t. II. p. 251.

Some coins with the epi-

graph ΠΑΝ. are ascribed to Pandosia by numismatical writers. Sestini Monet. Vet. p. 43.

“verse lines, between which the modern village  
“stands called *Castri*<sup>b</sup>.”

Elatia vel  
Elatria.

**Elatia**, or **Elatria**, as it was most commonly written, is noticed in Strabo, VII. p. 324. Favorinus, Harpocratio, and Stephanus, (v. Ἐλατεία,) as well as in the Oration already referred to; but all these accounts seem to be derived from Theopompus. I am not aware that any traveller has discovered the position of Elatria; it may have stood near the village of *Luro*; in which vicinity Dr. Holland observed some ancient ruins<sup>i</sup>. One of these sites was

Bitia vel  
Batia.

perhaps **Bitia**, another town of the Cassopæi, according to Theopompus, as quoted by Favorinus and Harpocratio. Strabo calls it *Batia*. (VII. p. 324.) To

Cassope.

these we must add a city named **Cassope**, which was perhaps their metropolis. Steph. Byz. ascribes it to the Molossi. Diodorus Siculus states, that Lyciscus, general of Cassander, encamped near Cassopæa when he invaded Epirus. (XVIII. 719. Cf. Plut. Quæst. Græc. 25.) The ruins of this city have not yet been explored, unless they are to be identified with those remarked by Mr. Hughes near *Lelevo*. “Proceed-  
“ing for about one hour south along the plain of  
“*Lelevo*, we arrived at the ruins of an ancient Epi-  
“rotic city called *Castri*, upon the top of a beauti-  
“ful hill almost two miles in circuit. The lower  
“part of the walls are built in the Pseudo-Cyclo-  
“pean style, and, like most ruins in this country,  
“exhibit remains of a superstructure of a much more  
“modern date<sup>k</sup>.” Ptolemy seems to place the Cas-  
sopæi and their city nearer Thessaly. (p. 85.)

<sup>b</sup> Tom. II. p. 316.

obverse is seen a female head.

<sup>i</sup> There are some medals be-  
longing to Cassope; on the

<sup>k</sup> Tom. II. p. 328.

We may now proceed to consider what remains of the Molossian territory. On the coast we find, after the mouth of the Acheron, the port and bay of Comarus, which Strabo describes as forming an isthmus of sixty stadia in the gulf of Ambracia, towards Nicopolis. (VII. p. 324.) Dio Cassius also alludes to it in his account of the battle of Actium. (L.) Modern maps have given no name to this haven, which was probably near the present town of *Canali*. Strabo notices another harbour, which he describes as more spacious and convenient, and situated about twelve stadia from Nicopolis. (VII. p. 324.) It is now called *Port Milica*. Portus Comarus.

Nicopolis, founded by Augustus in honour of the great victory obtained by him at Actium, may be said to have risen out of the ruins of all the surrounding cities in Epirus and Acarnania, and even as far as Ætolia, which were compelled to contribute to its prosperity. (Strab. VII. 325. Pausan. Eliac. I. 23. et Achaic. 18.) So anxious was Augustus to raise his new colony to the highest rank among the cities of Greece, that he caused it to be admitted among those states which sent deputies to the Amphictyonic assembly. (Pausan. Phoc. c. 8.) He also ordered games to be celebrated with great pomp every five years. Suetonius states that he enlarged a temple of Apollo; and consecrated to Mars and Neptune the site on which his army had encamped before the battle of Actium, adorning it with naval trophies. (Aug. 18. Dio Cass. LI. Strab. loc. cit.) The name of this city occurs in Tacitus, Ann. II. 53. et V. 10. Plin. IV. 1. Ptolemy, p. 85. Stephanus, and in a Greek epigram ascribed to Antipater :

Λευκάδος ἀντί με Καῖσαρ ἰδ' Ἀμβρακίης ἐριβάλου  
 Θυρρείου τε πέλειν ἀντί' Ἀνακτορίου,  
 Ἄργεος Ἀμφιλόχου τε, καὶ ὅποσα ῥαίσατο κύκλω  
 Ἄσπε' ἐπιθρώσκων δουριμανῆς πόλεμος,  
 Ἔσατο Νικόπολιν θείην πόλιν, ἀντὶ δὲ νίκης  
 Φοῖβος ἀναξ ταύτην δεικνυται Ἀκτιάδος.

Having afterwards fallen into decay, it was restored by the emperor Julian. (Mamert. Paneg. Cf. Niceph. XIV. 39.) Hierocles terms it the metropolis of Old Epirus. (p. 651.) St. Paul, in his Epistle to Titus, iii. 12., speaks of his intention of wintering at Nicopolis: it is probable he there alludes to this city, but that is not certain, as there was another town of the same name not far from Philippi in Macedonia.

Modern travellers describe the remains of Nicopolis as very extensive; the site which they occupy is now known by the name of *Prevesa Vecchia*. Mr. Hughes observes, that “ the first view of the isthmus “ on which it stood, covered with immense ruins of “ ancient edifices, is particularly curious and striking. The most prominent object is the ruin of a “ large theatre, cresting the top of a rising eminence.” The same traveller noticed also “ an aqueduct, which “ brought water from the distance of thirty miles; “ a large enclosure, supposed to have been that of “ the Acropolis, mentioned by Dio Cassius; within “ the city itself a beautiful little theatre, and a temple of Ceres. Near the city are to be seen the “ ruins of the suburb, mentioned by Strabo, where “ the Actian games were celebrated<sup>k</sup>.”

\* Tom. II. p. 412. Holland's Travels, tom. I. p. 103.

A few miles above Nicopolis, a river discharges itself into the gulf of *Arta*, the ancient Ambracian gulf, which must be the Charadra of Polybius, now <sup>Charadra</sup> *Lourtcha*, or river of *Luro*. This historian, after giving an account of the capture of Ambracus, a fortress on the gulf, by Philip king of Macedon, informs us, that this prince marched from thence, *πρὸς ἡγὲ παρὰ Χαράδραν*, being anxious to cross the gulf at its entrance, in order to attain the opposite coast of Acarnania, where Actium was situated. (IV. 63.) There was also a town called Charadrus, or Chara-<sup>Charadrus</sup> drum, as appears from another passage in the same historian; and it may seem doubtful which of the two is here alluded to. Polybius speaks of Charadrus as a fortress of Epirus, where some Ætolian envoys, who had been intercepted by the Epirots on their way to Rome, were detained. (XXII. 9.) Among the Fragments of Ennius is a verse in which allusion is made to the river above mentioned<sup>1</sup>:

Mitylenæ est pecten Charadrumque apud Ambraciai.

Mr. Hughes is probably right in ascribing to Charadrus the ruins which he explored on the right bank of the river *Luro*. "The lower part of the walls exhibit a very excellent specimen of the ancient Pseudo-Cyclopean masonry, and support a super-structure of apparently modern date. The style of building indicates three different eras; that of the ancient Grecian, the Roman, and the more modern Frank. Its distance is three hours from *Arta*, and nine or ten from *Prevesa*<sup>m</sup>." The modern name of this ruined fortress is *Rogous*. Pouqueville ima-

<sup>1</sup> See the remarks of Palmerius, Græc. Ant. l. II. c. 7. p. 298.

<sup>m</sup> Travels, t. II. p. 335.



gined erroneously, as it will be shewn, that these remains were those of the celebrated city of Ambra-cia; and he is equally mistaken in supposing that the river *Luro* is the ancient Arachthus<sup>a</sup>.

The Molossi must have possessed several towns in the interior; as we are told by Polybius, that out of the seventy Epirotic cities destroyed by Paulus Æmilius, the greater number belonged to this people. (Ap. Strab. VII. p. 322.) Few of these are, however, named in history. The most celebrated was Passaron, which might be considered as their capital, since Plutarch, in the Life of Pyrrhus, reports, that the kings of Epirus convened there the solemn assembly of the whole nation, when, after having performed the customary sacrifices, they took an oath that they would govern according to the established laws; and the people, in return, swore to maintain the constitution, and to defend the kingdom. After the successful termination of the war with Perseus king of Macedon, L. Anicius the prætor, who commanded in Illyria, was ordered to reduce those towns of Epirus which had shewn an inclination to favour the cause of the enemy. On entering Molossia, the Roman army appeared before the walls of Passaron, which at first made some show of resistance; but, on the representation of one of the principal citizens, it was induced to submit. On being apprised of this resolution, Antinous and Theodotus, who had been the chief instigators of its defection from the Roman interest, sallied out of the town, and met their death at the outposts of the enemy. (Liv. XLV. 26.) Passaron, however, did not escape the sentence

<sup>a</sup> Tom. II. p. 242.

which doomed to destruction so many of the unfortunate cities of Epirus. It was given up to plunder, and its walls were levelled to the ground. (Id. XLV. 34.) With regard to the site of this ancient city, it seems highly probable that it is to be identified with some remarkable ruins, described by more than one traveller, near *Joannina*, in a S. S. W. direction, and about four hours from that city. Mr. Hughes, who examined them carefully, was inclined at first to refer them to Cassope, but subsequently he conceived they ought to be assigned to Passaron. I shall here quote that intelligent traveller's description of the remains in question. "We soon saw before us the fine mountain *Olitzika*, which bounds the side of the plain of *Dramisus*. After a ride of about four hours, we arrived at the ruins of an old Epirotic city, affording one of the best and most perfect specimens of the ancient military architecture that we had hitherto beheld. Nor is it interesting on this account only, since it exhibits also, in a very high state of preservation, the largest theatre which has been yet discovered in Greece. This theatre commands a fine view of the rich plain towards the S. E. It was partly cut out of a rocky eminence, and partly constructed of fine hewn stones in the style called *Isodomon*. The great mass of ruins which it presents to the eye is very picturesque. The city to which this magnificent theatre was annexed, is divided into two parts of nearly equal dimensions, the one defended by fortifications of great strength, the other merely surrounded by a wall of moderate size," &c. The unusual size of

° Tom. II. p. 486. Holland's Travels, t. II. p. 265.

the theatre above described, seems well calculated for the great national assembly which was convened at Passaron.

**Tecmon.** Tecmon was another Molossian town occupied by the Romans under similar circumstances with Passaron. (Liv. XLV. 26.) Steph. Byz. is the only author, besides Livy, who has noticed the existence of this place. (v. Τέκμων.) As it appears to have been situated near Passaron, it may perhaps agree with the position assigned to some considerable ruins by Mr. Hughes, "at the southern extremity of the lake " of *Joannina*, on the summit of a rocky mountain " of moderate height; it is called *Gastrinza*. The " walls of this city are in some places surprisingly " perfect, and remain with many of their towers to " the height of eighteen or twenty feet. The length " of the city was very great in proportion to its " breadth; and the whole appears to have been occupied by inhabitants in ages much posterior to " the Roman conquest<sup>p</sup>."

**Horreum.** Horreum and Phylace were two other Epirotic fortresses of Molossia, which were taken and destroyed by the Romans; but as Livy states no particulars, by which their positions can be ascertained, (XLV. 26.) we can only form conjectures on the

**Phylace.** subject. That of Phylace perhaps corresponds with the vestiges observed by Mr. Hughes near the village of *Velchista*, on the western side of the lake of *Joannina*<sup>q</sup>. Horreum may agree with other ruins, pointed out by the same traveller, at a small village named *Gardikaki*, where is a conical hill, with its summit surrounded by very fine Pseudo-Cyclopean

<sup>p</sup> Tom. II. p. 477.

<sup>q</sup> Tom. II. p. 483.

walls dilapidated in many places; their circuit appears to be about a mile and a half<sup>r</sup>.

Modern travellers have expressed some surprise that no mention is made in history of the lake of *Jannina*, and have even been led to suppose that this considerable expanse of water could not have existed in ancient times<sup>s</sup>. But the fact is not perhaps as they state it. Eustathius, as Palmerius had already observed, notices a lake in the Molossian country under the name of Παμβώτις λίμνη, which <sup>Pambotis palus.</sup> can only refer to that of *Jannina*, since no other, I believe, is to be found in this part of Epirus. Eustathius, in his Commentary on the Odyssey, Γ. 188. reports that Neoptolemus, after the siege of Troy, crossed from Thessaly into Molossia, and settled in that country on the shores of the lake Pambotis. But there is a more direct allusion to the lake of *Joannina* in the orations of Procopius on the edifices raised and restored by Justinian; he there observes that there was an ancient city named Eurœa from <sup>Eurœa.</sup> the abundance of its supply of water. Not far from thence was a lake, having an island in the midst of it, containing a remarkable hill, which was fortified by Justinian, and to which he afterwards removed the inhabitants of Eurœa which was in a defenceless state. (Procop. de Ædif. Justin. Orat. IV.) This description answers perfectly to that which modern travellers give of *Joannina* and its lake. Dr. Holland more especially gives a very animated account of his approach to that city: "When little more than two miles distant," says he, "the whole view

<sup>r</sup> Mr. Hughes conceives these ruins may possibly be those of Dodona, t. II. p. 481.

<sup>s</sup> Holland's Travels, t. I. p. 201.

“ opened suddenly before us ; a magnificent scene, “ and one that is still almost single in my recollection. A large lake spreads its waters along the “ base of a lofty and precipitous mountain, which “ forms the first ridge of Pindus on this side. Opposed to the highest summit of this mountain, and “ to a small island which lies at its base, a peninsula “ stretches forward into the lake from its western “ shore, terminated by a perpendicular face of rock. “ This peninsula forms the fortress of *Joannina*†.” It is evident that this fortress is built on the site of Justinian’s castle, and *Joannina* itself probably occupies the situation of *Eurœa*, which was in the plain, and near the shores of the lake. Procopius, it is true, does not positively state that *Eurœa* was in Epirus ; but of this fact we are informed by Hierocles, who, in his *Synecdemus*, (p. 651.) classes it with the towns of that province, and Wesseling, in a note on the place, remarks, that mention is made of a bishop of *Eurœa* in the Acts of Chalcedon.

Eury-  
menæ.

Diodorus Siculus speaks of a town named Eury-  
menæ in this part of Epirus, when relating an expedition made by Cassander into Epirus, which was then governed by Alcetas. This sovereign, on finding himself abandoned by his army, retired to Eury-  
menæ ; but, being pursued by the Macedonian general, he was again forced to take refuge in flight, when Eury-  
menæ fell into the hands of the enemy, and was razed to the ground. (Diod. Sic. XVIII. 719.)

Megara.

Stephanus ascribes one among the several towns named Megara in antiquity to the Molossi. (v. Μέ-  
γαρα.)

† T. I. p. 136.

We have yet to notice some small Epirotic clans occupying the mountainous tract of country to the north-east of the lake of Joannina, and the western slope of Pindus, which separated them from Thessaly. Of these the Tymphæi are the most frequently <sup>Tymphæi.</sup> named by geographers and other writers. They were probably so called from mount Tymphe, or <sup>Tymphe</sup> Stymphe as it is written in Strabo, (VII. p. 324.) who <sup>vel Stymphe mons.</sup> affirms that the Arachthus, a considerable river of which we have already spoken, took its rise from thence. The Arachthus answers to the river of *Arta*, which is said to flow from the *Zagora* mountains which branch off from the central chain of Pindus. Here therefore we must place the Tymphæi. These probably are the same mountains which Livy terms *Lingon*, when describing the flight of Philip of <sup>Lingon mons.</sup> Macedon after he had been driven by Flamininus from the defiles of the Aous. On the second day he reached these mountains, "which belong to Epirus, "but are interposed between Macedonia and Thessaly to the north and the east. Their sides are "covered with forests, but on the summit are extensive plains and perpetual springs of water. Here "Philip remained a few days, uncertain which course "to take, at last he determined to penetrate into "Thessaly." (Liv. XXXII. 14. <sup>u</sup>) But as the name of Lingon occurs in no other author, we might substitute that of Polyanus, which Strabo notices as an <sup>Polyanus mons.</sup> Epirotic mountain in these parts. (VII. p. 327.) Modern maps give the name of *Palæo-vouni* to part of this great ridge. The Tymphæi are also placed by Strabo close to the sources of the Peneus, since they

<sup>u</sup> Holland's Travels, t. I. p. 323. Hughes's Travels, t. II. p. 279.

are said to have had frequent disputes with the Thessalians respecting the possession of that spot, (VII. p. 327.) which description agrees very well with the modern position of *Mexxovo*. It has been said that this people was indiscriminately called Tymphæi and Stympthæi, and their territory Tymphæa or Stympthæa. (Arrian. Exped. Alex. p. 8. Diod. Sic. XVII. 592.) But I cannot agree with Palmerius in supposing that the district called Stympthalia is the same as Stympthæa, for though the correction is easy, we should have to make it in no less than four different authors, which renders it very improbable. As this tract of country appears to belong to Macedonia, we shall again revert to this subject in the following section. The mountains of Tymphæa, according to Theophrastus, abounded in a sort of gypsum used for cleaning vestments. (de Lapid. II. 62.)

**Tymphæa.** Stephanus Byz. speaks of a town named Tymphæa, but it is noticed by no one else. (v. Τύμφη.)

**Trampya.** Trampya is better known as the place where Polysperchon, one of Alexander's generals, caused Hercules, a son of that prince, to be assassinated at the instigation of Cassander; Polysperchon was a native of Tymphæa. (Diod. Sic. XX. 746.) Lycophron thus alludes to this event.

Ὁ τ' αἰπὸ νάων Τραμπύας ἰδέθλιον  
 Ἐν ᾗ ποτ' αὖθις Ἡρακλῆ φθίσει δράκων  
 Τυμφαῖος ἐν θοίναισιν Αἰθίκαν πρόμος.  
 Τὸν Αἰακοῦτε καπὸ Περγασίως σκορᾶς  
 Καὶ Τημελείων οὐκ ἄπαθεν αἱμάτων.

v. 795.

Trampya is also noticed by Stephanus. (v. Τράμπυνα.)

**Bunima.** The same lexicographer speaks of Bunima as being situated near Trampya, and asserts that it was

founded by Ulysses. (v. *Βουνείμα*.) I am not aware of any remains of antiquity which can be referred to either of these places. The situation of *Mexxovo* might agree with that of Trampya as described above by Lycophron.

I have already mentioned the Paroræa as a dis-<sup>Paroræa regio.</sup> trict in this direction; Strabo evidently places it near the source of the Arachthus. (VII. p. 325.) We find in Steph. Byz. a Macedonian city of this name, which may probably apply to the present tract of country. (v. *Παρώρεια*.)

We hear also of the Talares of Molossia; these Talares were descended from a tribe so called, that had been originally settled near mount Tomarus, but which had ceased to exist in Strabo's time, (IX. p. 434.) The Aphidantes are mentioned by Steph. Byz. as a<sup>Aphidantes.</sup> part of the Molossi, (v. *Ἀφειδαντες*,) as well as the Donettini, noticed by the poet Rhianus in his *Thes-*<sup>Donettini.</sup> *salia*,

*Ἀτὰρ Δωνετῖνοι ἦδ' ὀτρηροὶ Κεραῖνες.*

(ap. Steph. Byz. v. *Δωνετῖνοι*,) the Genozæi (v. *Γενοαῖοι*)<sup>Genozæi.</sup> and Hypælochii. (*ὑπαίλοχοι*.)<sup>Hypælochii.</sup>

We must now close this description of Epirus with some account of the republic of Ambracia.<sup>Ambracia.</sup> This celebrated city is said to have been founded by some Corinthians headed by Tolgus or Torgus, who was either the brother or the son of Cypselus, chief of Corinth, (Strab. VII. p. 325. Scym. Ch. v. 452.) though other traditions have represented it as already existing long before that period. (Anton. Liber. Metam. c. 4. Dion. Hal. Ant. Rom. I. 50. Eustath. ad Dion. Perieg. v. 493.) It is certain, however, that it derived all its importance and celebrity from the Corinthian settlement established there about 650 years



before Christ. It may be collected from Aristotle and Plutarch that it fell early under the dominion of tyrants; but this did not continue long, (Aristot. Polit. V. 4. Plut. Amat.) as we find it already a powerful and independent city towards the commencement of the Peloponnesian war, in which it espoused the cause of Corinth and Sparta.

Advantageously placed near the gulf to which it gave its name, it had acquired, even before that period, some maritime celebrity, since it contributed seven ships to the Greek fleet at Salamis, (Herod. VIII. 45.) and twenty-six to the Corinthians in their war with Corcyra. (Thuc. I. 46.)

It appears from Thucydides, that Ambracia at this time had acquired considerable influence over the neighbouring barbarous tribes throughout Epirus, and even as far as Illyria and Macedonia. It was principally owing to these extensive relations with the north-western parts of Greece, that this city was enabled to raise a formidable army to assist the Lacedæmonian general Cnemus in the conquest of Acarnania. (Thuc. II. 80.) The failure of this expedition did not deter the Ambraciots from prosecuting their plans of conquest on the neighbouring town of Argos Amphilochium, of which they were once possessed, but had been subsequently expelled by the Athenian fleet under Phormio. (Thuc. II. 68.) With this view they collected all their forces, and being joined by a considerable body of Peloponnesians, headed by a Spartan officer named Eurylochus, they took up a position near Olpæ, a fortress of Amphilochia close to the gulf, and only three miles distant from Argos. On hearing of these hostile preparations, the Amphilochians and Acarnanians were

not slow in taking up arms, and, having applied to Demosthenes, a most able Athenian general then stationed at Naupactus, to put himself at the head of their troops, they attacked the enemy at Olpæ, and gained a complete victory. The reinforcements which had been despatched by the Ambraciots before they heard of the issue of the battle, being surprised through the skilful arrangements of Demosthenes, were also defeated with great slaughter, a small remnant only escaping to carry home the news of this disaster. Thucydides assures us, that the loss sustained on this occasion was greater than any which ever befell a Grecian city in the same space of time during the whole course of the war; and he expresses his opinion, that, if Demosthenes had immediately marched forward to Ambracia, it must have surrendered without resistance. The jealousy apparently entertained by the Acarnanians of the rising influence of Athens in this quarter, prevented them from following up their success, and was thus the means of saving the city.

After the departure of the Athenian auxiliaries, a treaty was concluded between the Acarnanians and Ambraciots for the space of one hundred years, on terms very creditable to the moderation of the conqueror. The Corinthians shortly afterwards sent 300 colonists to Ambracia, to repair in some measure the severe loss which its population had sustained. (Thuc. III. 105. et seq.) No further mention is made of this town throughout the Peloponnesian war, excepting the circumstance of its sending troops to the relief of Syracuse when besieged by the Athenians. (Thuc. VII. 58.) A still longer interval elapses before we learn from Demosthenes the interesting fact

of its independence having been menaced by Philip, who seems to have entertained the project of annexing it to the dominions of his brother-in-law, Alexander king of the Molossians. (Demosth. Phil. III. 85.) Whether it actually fell into the possession of that monarch is uncertain, but there can be no doubt of its having been in the occupation of Philip, since Diodorus Siculus asserts, that the Ambraciots, on the accession of Alexander the Great to the throne, ejected the Macedonian garrison stationed in their city. (XVII. 563.) Ambracia, however, did not long enjoy the freedom which it thus regained, for, having fallen into the hands of Pyrrhus, we are told that it was selected by that prince as his usual place of residence. (Strab. VII. p. 325. Liv. XXXVIII. 9.) Ovid seems to imply that he was interred there :

Nec tua quam Pyrrhi felicius ossa quiescant,

Sparsa per Ambracias quæ jacuere vias. IBS. v. 303.

Many years after, being under the dominion of the Ætolians, who were at that time involved in hostilities with the Romans, this city sustained a siege against the latter, almost unequalled in the annals of ancient warfare for the gallantry and perseverance displayed in the defence of the town. (Polyb. Frag. XXII. 13.) Livy, who takes his account of this memorable siege from Polybius, describes Ambracia as placed under a steep hill named Perranthe. The same probably which Dicæarchus calls the sacred mount. (v. 36.) "The town, as it faces the plain and "river, (Arachthus,) looks to the east; the citadel, to "the west; the river Arachthus, flowing from Atha- "mania, falls into the gulf, which derives its name "from the town. Besides the hills and river, it is

Perranthe  
collis.

“ fortified by a strong wall, the circuit of which is rather more than three miles.” A part of the town was named Pyrrheum, probably from its containing the palace of Pyrrhus. (Liv. XXXVIII. 5.) The same author notices also a temple of Æsculapius. (loc. cit.) Another part of the town was named Dexamene, as we learn from Steph. Byz. (v. Δεξα- Dexamene. μένη.)

On a truce being at length concluded between the Ætolians and Romans through the mediation of Amynder king of Athamania, Ambracia opened its gates to Fulvius Nobilior the Roman consul, who, on obtaining possession of the town, stripped it of all the statues and pictures with which it had been so richly adorned by Pyrrhus, and removed them to Rome. (Polyb. Frag. XXII. 13. Liv. XXXVIII. 9.) This act of spoliation became afterwards a subject of discussion in the senate at Rome. (Liv. XXXVIII. 43.) Ambracia from this time appears to have been reduced to a state of insignificance, and Augustus, by transferring its inhabitants to Nicopolis, completed its desolation. (Strab. VII. p. 325. Pausan. Eliac. I. 23.) Palmerius is wrong, however, in supposing that it was destroyed, with the other towns of Epirus, by Æmilius Paullus\*, as we find mention of it in Cæsar (III. 36.) and Cicero. (in Pis. 37.)

In regard to the topography of this ancient city, most travellers and antiquaries are of opinion that it must have stood near the town of *Arta*, which now gives its name to the gulf; and there appears no reason for dissenting from this opinion. The an-

\* Græc. Ant. l. II. c. 7. p. 311.

cient authorities, which concur in fixing the site of Ambracia in this vicinity, are the following. Scylax observes that this Greek city was contiguous to the Molossi, and about eighty stadia from the sea. It had a fort close to the shore, also a most beautiful harbour; and its territory extended along the gulf for a hundred and twenty stadia. (Scyl. Peripl. p. 12.) We have pretty nearly the same account in Dicæarchus, who affirms, that Greece commenced from this point, and that the town was situated nearly in the centre of the gulf at the distance of eighty stadia from the coast, and three days journey from Thesaly. Near it was the river Arachthus, flowing towards the sea, and a hill which was accounted sacred. (Dicæarch. Stat. Græc. v. 24.) Strabo differs somewhat from these two writers, by stating that Ambracia was only a few stadia distant from the gulf; it is highly probable, however, that for *ὀλίγων* we should read *ὀγδοήκοντα*. I am surprised to see that the Paris editor of the French translation of this author reads *ὀκτώ*. It is quite impossible, I imagine, to admit this reading, as there is no spot so near the coast, which is flat and marshy, that could answer to the description given of this city by Livy and Polybius. Strabo says only, that the Arachthus is navigable for ships a few stadia from its mouth, and not that Ambracia was so situated. *Arta* is somewhat more than ten miles from the coast, but Pliny, as Dr. Holland well remarks, states the sea to have retired considerably from the port of Ambracia. (II. 85.<sup>2</sup>) This traveller noticed some remains of antiquity near the town of *Arta*, though he inclines to suppose they belonged to the fortress

<sup>1</sup> T. III. p. 108.

<sup>2</sup> T. I. p. 120.

of Ambracus. It is evident however from Polybius that Ambracus was close to the sea.

Mr. Hughes says, "There seems no doubt but that Arta occupies the site of the ancient colony Ambracia. It stands at the same distance the latter did, both from the sea and the ruins of Amphilochian Argos, that is, seven hours, or, as Livy says, twenty-two miles; it is similarly situated with regard to the Arachthus, and, like its predecessor, is commanded by a rugged height towards the east, upon which appear considerable remains of an ancient citadel; it has succeeded also to the honour of giving its name to the gulf<sup>a</sup>."

The name of *Arta* appears as early as the time of the Byzantine historians, Georgius Acropolita, and Cantacuzenus<sup>b</sup>. The river which flows by that town is evidently the Arachthus or Arethon, for it is written both ways. It has been already seen, that it flows from that part of the chain of Pindus which belonged to the ancient Tymphæi; and we learn from Polybius, Strabo, and Livy, that it ran by Ambracia. Lycophron, who calls it Aræthus, speaks of it as the boundary of Greece on this side. Ambracia, therefore, being always accounted a city of Græcia Propria, must have stood on its left bank<sup>c</sup>.

"Ὅσῃν Ἀραιῶς ἔντος ἡδὲ δὺς βῆτος

Λειβήθραι σφίγγουσι Δωτίου κύλαι.

v. 409.

and his commentator Tzetzes quotes a verse from Callimachus in which it is mentioned:

Αἱ δὲ βουκρήμνοιο παρ' ἄγκυλον ἔχνος Ἀραιῶν.

<sup>a</sup> T. II. p. 432.

<sup>b</sup> Græc. Ant. lib. II. c. 7. p. 313.

<sup>c</sup> We cannot therefore admit with Pouqueville, that this city occupied the site of

Rogous, since that ruined fortress is situated on the right bank of the Luro river, which that writer considers to be the Arachthus.

That the Arachthus was a considerable stream may be inferred from Livy, who relates that Perseus, king of Macedon, was detained on its banks by high floods, on his way to Acarnania. (XLIII. 21.)

Dryopis  
regio.

Dicæarchus says that the country in which Ambracia was situated was named Dryopis. (v. 30.) This would prove that the Dryopes once extended from the shores of the Ambracian gulf to the mouth of the Sperchius and mount Cæta. (Cf. Anton. Liber. Met. c. 4.) Stephanus Byz. speaks of a place called Crania, in the territory of Ambracia, on the authority of Theopompus; (v. Κράνεια;) and Pliny notices a mountain of that name in the same vicinity. (IV. 2.)

Crania.

Crania  
mons.

Ambracus.

Ambracus was a fortress dependent on Ambracia, and which some critics have confounded with that city; among these appears to be professor Schweighæuser, in his edition of Polybius<sup>d</sup>. It is easy, however, to see clearly from that writer that they are very distinct: he informs us, that Philip, the son of Demetrius king of Macedon, being engaged in a war with the Ætolians, who were in possession of Ambracia, was induced by the Epirots to besiege Ambracus, with the view of afterwards making himself master of the city. "For Ambracus," says he, "is a place well fortified with a rampart and wall, and being surrounded by marshes, it has only one narrow approach by a chaussée from the land; it is also situated conveniently with respect to the country and city of the Ambraciots." The historian then proceeds to relate, that the place surrendered to the Macedonians after a siege of forty days.

<sup>d</sup> See the Index, v. Ambracus. Palmerius had however distinguished them, Græc. Ant. lib. II. c. 7. p. 314.

(IV. 61. and 63.) Mr. Hawkins, who is also of opinion that *Arta* corresponds with Ambracia, discovered the ruins of Ambracus in the marshes, a little to the westward of the mouth of the Arachthus; this spot is now known by the name of *Fido-Castro*<sup>e</sup>. These low lands at the mouth of the Arachthus seem to have rendered the approach to the harbour difficult and dangerous.

..... οἰαὶque malignos

Ambraciæ portus.

LUCAN. V. 651.

Many ancient writers speak of the gulf of Ambracia. <sup>Ambracius sinus.</sup> The first of these is Orpheus, or whoever wrote the poems ascribed to him.

<sup>Ἀμπρακίου κόλποιο διαπρήσσουσα κέλευθα.</sup>

Scylax is singular in calling it the bay of Anactorium; he observes, that the distance from its mouth to the farthest extremity was one hundred and twenty stadia, whilst the entrance was scarcely four stadia broad. (Peripl. p. 13.) Polybius describes it as formed by an arm of the Sicilian sea, and as separating Epirus from Acarnania. Its mouth is not five stadia broad, but inland it extends for one hundred stadia, and its length may be estimated at three hundred stadia. (V. 63.) Strabo, however, states, that the whole circuit is not more than three hundred stadia, (VII. p. 325.) which is perhaps what Polybius meant to say, and agrees nearly with the real distance. (Cf. Thuc. I. 75. Dicæarch. loc. cit. Mel. II. 2. Dio Cass. L. Plin. IV. 1.) This gulf appears to have abounded with every kind of fish; but the sort called *κάπρος* was esteemed a particular dainty, according to the poet Arcestratus, as quoted by Athenæus.

<sup>e</sup> Walpole's Collection, t. II. p. 487.



Αὐτὰρ ἐς Ἀμβρακίαν ἰθὺν εὐδαίμονα χάραν  
 Τὸν κάπρον γ' ἄο ἰσίδης αἰνοῦ καὶ μὴ κατάλειπε  
 καὶν ἰσόχρυτος ἢ μὴ σοὶ νέμεσις καταπνεύσῃ  
 δεινὴ ἀπ' ἀθανάτων. τὸ γάρ ἐστιν νέκταρος ἄνθος.

Before we dismiss the subject of Epirus, it seems proper to notice the roads which traversed that province. Three only are marked in the tabular Itinerary, and these very imperfectly as to their detail. The two first of these appear to have led from Apollonia to Nicopolis; the one along the coast, the other through the interior of Chaonia and Thesprotia. The stations of the former are thus given in the Itinerary above mentioned :

Ancient names.	Modern names.	Distances in Roman miles.
Apollonia	<i>Pollina</i>	
Aulona	<i>Valona</i>	- - - XVI.
Acroceraunios	<i>Chimara mountains</i>	- XXXIII.
Phœnice	<i>Pheniki</i>	- - - XLI.
Buthrotum	<i>Butrinto</i>	- - - LVI.
ad Dianam	- - -	- VIII.
Glykys-limen	<i>Glyki</i>	- - - XIII.
Actiam Nicopolin	<i>Prevesa Vecchia</i>	- XX.

In that of Antoninus they stand thus:

Apollonia	<i>Pollina</i>	- - -
ad Acro Ceraunia	<i>Chimara mountains</i>	- XXXIII.
Phœnice	<i>Pheniki</i>	- - - XLI.
Butroto	<i>Butrinto</i>	- - - LVI. <sup>f</sup>
Glykys limen	<i>Glyki</i>	- - - XXX.
Actia Nicopoli	<i>Prèvesa Vecchia</i>	- XX.

The other road, which has been already alluded to under the head of Chaonia, is described as follows in the Table.

<sup>f</sup> Notwithstanding the agreement of the two Itineraries in regard to this number, I am persuaded it is faulty, as the real distance does not exceed twenty-six miles.

Ancient names.	Modern names.	Distances in Roman miles.
Apollonia	<i>Pollina</i>	
Amantiam	<i>Nivitzæ</i> - - -	XXX.
Hadrianopolim	<i>Drinopoli</i> - - -	LV.
Ilio	<i>Selio</i> - - -	XXIV.
* * *	* * - - -	XII.
Actiam Nicopolim	<i>Prevesa Vecchia</i> -	XLV.

The same Itinerary lays down a route from Nicopolis to Larissa in Thessaly, but without specifying any stations: its whole extent is stated to be seventy miles; but this falls short of the real distance by at least sixty miles in a straight line.

## CORCYRA.

This celebrated island, which from its vicinity to the coast of Epirus seems naturally to belong to the present section, is said to have been first known under the name of Drepane, perhaps from its similarity in shape to a scythe.

Ἔστι δὲ τις πορθμοῦ παροιτέρη Ἰονίοιο  
Ἀμφιλαφῆς πείρα Κεραυνίη εἰν ἀλλ' νῆσος,

\* \* \* \* \*

Δρεπάνη τόθεν ἐκκληίσται

Οὔνομα Φαιήκων ἱερὴ τροφός.

APOLLON. ARGON. IV. 982.

The Scholiast on this passage cites Aristotle's History of the Corcyrean Republic. To this name succeeded that of Scheria, always used by Homer, and by which it was probably known in his time.

Ὡς ἄρα φανήσας ἀπέβη Γλαυκῶπις Ἀθήνη  
Πόντον ἐπ' ἀτρύγετον λίπε δὲ Σχερίην ἑρατεινὴν.

Od. H. 79.

From the Odyssey we learn that this island was then inhabited by Phæacians, a people who even at

that early period had acquired considerable skill in nautical affairs, and possessed extensive commercial relations, since they traded with the Phœnicians, and also with Eubœa, and other countries. An inquiry into the origin of these Phæacians, and whence they acquired their maritime skill, will not be uninteresting. Homer's account leads us to suppose they came from another country, which he calls Hyperia, whence they had been expelled by their more powerful neighbours the Cyclopes.

Οἱ πρὶν μὲν ποτ' ἔβαιον ἐν εὐρυχόρῳ Ὑπερείῃ  
 Ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων  
 Οἳ σφεας σινέσκοντο βίῃφι δὲ φερτεροὶ ἦσαν.

Od. Z. 4.

But it is very difficult to determine to what country he there alludes. The commentators of the poet imagine that Sicily is meant, from the circumstance of Camarina, a city of that island, having once been called Hyperia; and also from the Cyclopes, according to Homer himself, having had their abode in Sicily. But it seems improbable that the Phæacians would have removed to such a distance; nor does the epithet *εὐρυχόρῳ* apply well to an island, though Sicily is certainly very extensive. Lastly, it may be doubted, whether the Cyclopes, if they are to be considered as a real people, did not inhabit other countries also. Many ancient writers certainly attribute to them those massive works, which are yet the admiration of travellers, at Tiryns, Argos, and Mycenæ. I am rather inclined to suppose that the Phæacians came from the continent of Illyria or Epirus. Mannert thinks they were Liburnian Illyrians; and this is not improbable, as we have seen there was an island named Corcyra on their coast;

and they were certainly a seafaring people : but what is still more conclusive, is the fact mentioned by Strabo, that the Corinthians, when they colonized the island, found it already occupied by the Liburni. (VI. p. 414.) That the Scheria of Homer and Corcyra are the same, we are assured by Thucydides, who states, that the Corcyreans prided themselves not a little on the naval glory of their Phæacian ancestors. (I. 25.) Apollonius states, that Corcyra had received a colony of Colchians before the arrival of the Corinthians :

..... αὔθι δὲ νήσω  
 Δὴν μάλα Φαιήκεσσι μετ' ἀνδράσι ναιετάεσκον  
 Εἰσότε Βακχιάδαι, γενεὴν Ἐφύρηθεν ἔόντες  
 Ἀνέρες ἐνάσσαντο μετὰ χρόνον. ARGON. IV. 1210.

Plutarch speaks also of an Eretrian colony, (Quæst. Græc. II.) but it is to Corinth that the importance of this settlement unquestionably belongs. (Herod. III. 49. Thuc. I. 25.) Strabo informs us, that Archias, the founder of Syracuse, touched at Corcyra, on his way from Corinth to Sicily, for the purpose of landing Chersicrates, a descendant of the Heraclidæ, with a force sufficient to expel the Liburni, then in possession of the island. (VI. p. 414.) The date of this event may be placed about 758 B. C. So rapid was the increase and prosperity of this new colony, that we find it able to cope with its opulent mother state not many years after its establishment, when it bid defiance to the power of Periander, who then had the sovereign direction of its affairs. Herodotus has related at length the circumstances which involved the two states in war ; and explains also the cause of that bitter hatred which actuated both parties in the commencement of the Peloponnesian war. (Herod.

III. 42.) Thucydides reports, that the first naval engagement which took place in the seas of Greece, was fought between the Corinthians and Corcyreans about two hundred and thirty-three years before that epoch. (I. 13.) The conduct of Corcyra in the Persian war must ever be regarded as an instance of that mean and crooked policy which always seems to have directed the counsels of that island. Having promised their aid, as Herodotus openly declares, to the confederate Greeks, they equipped a fleet, which was ordered to advance no further than Tænarus, there to await the issue of the struggle between the allies and the Persians. In case the latter proved victorious, which was the result anticipated, they were to excuse themselves to Xerxes, on the plea that they had been prevented by adverse winds from contributing to his victory. (Herod. VII. 168.) Their ungenerous conduct on this occasion agrees with the character which the narrative of Thucydides obliges us to ascribe to these islanders. The circumstances by which they were again involved in a war with their mother state have already been detailed under the head of Epidamnus. In the first engagement which ensued on the commencement of hostilities, the Corcyreans were successful; but in the second they would probably have been severely defeated, had it not been for the timely support they derived from their new allies the Athenians. (Thuc. I. 49. and 50.) That people had been induced to enter into a league with Corcyra, principally from the dread they entertained of its powerful navy falling into the possession of Corinth; but it may be doubted whether this alliance was a politic measure, since they were thus encouraged to undertake the

disastrous Sicilian expedition, which proved so fatal to their interests; the dreadful state of dissension and faction, to which Corcyra was soon after a prey, preventing it from affording any efficient aid to its confederates. Though Thucydides expressly declares that the disorders here alluded to were general throughout Greece, he has evidently selected the Corcyreans, as furnishing traits of the greatest atrocity, and also from the consideration, that they set the example to the other states, which afterwards were similarly distracted. (III. 81.) In the fierce struggle between the nobles and the people of this island, the latter finally prevailed, and wreaked their vengeance on their adversaries in the most savage and remorseless manner; the Athenians, who might have prevented these horrors, seem, from the accounts given by their own historians, to have rather stimulated and encouraged them. (IV. 47. and 48.) Corcyra was the great rendezvous of the Athenian fleet in the Sicilian expedition, and furnished its contingent of men and ships on that occasion. (Thuc. VII. 57.) After the failure of this memorable enterprise, Thucydides makes no further mention of Corcyra; and we are left to conjecture whether it retained its independence, or fell with Athens under the Lacedæmonian sway, when that power was compelled to yield to her successful rival. We find this island, however, still attached to the Athenian interest some years after that event, when Mnasippus, a Spartan officer, was sent to reduce it with a considerable fleet. Having landed his troops, he proceeded, as Xenophon informs us, to ravage the lands of the Corcyreans, which were at that time in the highest state of cultivation, abounding in pleasure-

grounds and magnificent villas, the cellars of which were stored with the choicest wines, and finally prepared to besiege the city of Corcyra. Such was, however, the negligence of the Spartans, that they allowed themselves to be surprised by a sortie of the enemy, which threw them into the greatest disorder, Mnasippus himself, and many of his soldiers, being cut to pieces. This successful attack was the means of saving Corcyra, and of compelling the Lacedæmonians to raise the siege; they retreated the more hastily, as it was understood that Iphicrates, the Athenian general, was approaching with a numerous fleet. (Xen. Hellen. VI. 2.) The name of Corcyra does not again appear in history until the time of Cassander, when it was surprised and occupied for some time by Cleonymus king of Sparta, who infested the seas of Greece and Italy with a piratical fleet. (Diod. Sic. XX. p. 829.) After his departure it was besieged by Cassander himself, at the head of a considerable squadron; but Agathocles, tyrant of Syracuse, having come to the assistance of the islanders, he attacked the Macedonians, burned several of their ships, and dispersed the remainder. (Diod. Sic. XXI. Excerpt. II.) It would seem from Plutarch, that Agathocles himself had previously fought against and plundered those whom he now so generously rescued. (De Ser. Num. Vind.) Corcyra was afterwards attacked by Pyrrhus, who had been driven from the throne of Epirus by Ptolemy king of Egypt. (Pausan. Attic. 12.) On the death of that prince it regained its independence for a short time, but it soon fell into the power of the Illyrians, who defeated the fleet of the Ætolians and Achæans in their attempt to deliver the Corcyreans from their

new enemy. Demetrius of Pharos was left in charge of the island on the departure of the Illyrians, but, betraying his trust, he surrendered without resistance on the first appearance of the Roman fleet, which was destined to chastise those barbarians. (Polyb. II. 9. et seq.) Corcyra hence became a Roman possession, and was highly useful to that enterprising nation in the prosecution of their wars in Illyria, Macedonia, and Asia, from its proximity to the coast of Epirus. (Liv. XXXI. 18. et passim.) Strabo seems to imply, that Corcyra, under the Roman dominion, was still the scene of factions and civil disorders, though it then enjoyed all the privileges of a free state, (Plin. IV. 12.) which gave rise to the expression *ἐλευθέρα Κόρκυρα, χεῖρ ὅπου θέλεις*. (Strab. Excerpt. VII. p. 329.)

Corcyra, the principal city of the island, was situated precisely where the modern town of *Corfù* <sup>Corcyra civitas.</sup> now stands. Homer describes its position very accurately when he says,

Ἀδτὰρ ἐπὶν πόλιος ἐπιβήσομεν, ἣν πέρι πύργος  
 Ὀψήλως, καλὰς δὲ λιμὴν ἐκάτερθε πόλως,  
 Λαπτὴ δ' αἰσίλμῃ νῆες δ' ὁδὸν ἀμφιέλισσαι  
 Εἰρήαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω.

OD. Z. 262.

Scylax speaks of three harbours, one of which was depicted as most beautiful; it is probably that to which Thucydides gives the name of Hyllaicus: near it was the citadel, and the more elevated part of the city; while the lower part, in which was the forum, looked towards the continent of Epirus. (Thuc. III. 72.) It contained also temples sacred to Jupiter, Juno, Bacchus, the Dioscuri, and also to Alcinous. (Thuc. III. 70. 75.) Opposite to the temple of Juno



**Ptychia insula.** was the small island of Ptychia. (Thuc. IV. 46.) It is now *San Vito*. It appears, that in the middle ages the citadel obtained the name of *Κορυφή*, which in process of time was applied to the whole town, and finally to the island itself. Hence the modern name of *Corfu*, which is but a corruption of the former. (Nicet. II. Ann. Comn. I.)

**Istone mons.**

At no great distance from the city was a mountain called Istone, where a party of the nobles entrenched themselves during the great seditions related by Thucydides, and from thence made war upon the people. (III. 85.) This is the same hill to which Xenophon alludes, (Hellen. VI. 2.) as being five stadia distant from the town.

**Cassiope portus.**

To the north of Corcyra was the town and port of Cassiope, which has been already mentioned in speaking of the opposite coast of Epirus, where there was a town of the same name. It was situated, as Cicero reports, about one hundred and twenty stadia from the port of Corcyra, (ad Fam. XVI. 9.) and probably derived its name from a temple consecrated to Jupiter Cassius. (Plin. IV. 12. Procop. Goth. IV. 22.) Suetonius relates, that Nero, in a voyage made to this island, sang in public at the altar of that God. (Ner. c. 22.) Ptolemy also notices Cassiope, and near it a cape of the same name. (p. 85.) Its vestiges remain on the spot which is still called *S<sup>a</sup> Maria di Cassopo*. The promontory is the *Cape di S<sup>a</sup> Caterina*. The furthest point of the island to

**Cassiope promontorium.**

**Phalacrum promontorium.**

**Amphipagus promontorium.**

the north-west bore the appellation of Phalacrum promontorium, now *Capo Drasti*. (Plin. IV. 12. Ptol. p. 85.) More to the south, but on the same side, Ptolemy places a cape which he calls Amphipagus, (p. 85.) answering probably to the modern

*Capo S. Angelo.* The southernmost extremity of the island was named Leucimna, according to Thucydes; near it lay the small island of Sybota. This <sup>Leucimna promontorium.</sup> promontory is known in modern geography as the *Capo Bianco*. (Thuc. I. 30. Plin. IV. 12. Ptol. p. 85.)

South-east of Corcyra are two small islands called *Paxo* and *Antipaxo*; to which we find the name of <sup>Paxos insulae.</sup> Paxos also applied by ancient writers. Polybius speaks of a naval fight which took place in their vicinity, betwixt some Illyrian ships and a combined fleet of Achæans and Acarnanians, in which the latter were defeated. (II. 10.) Pliny says they are distant five miles from Corcyra. (IV. 12. Cf. Dio Cass. L. Plut. de Orac. Def.) Othronus, another island <sup>Othronus insula.</sup> noticed by Pliny, (IV. 12.) appears to be a rock situated a little to the north-west of Corcyra, and now called *Fano*.

## SECTION IV.

# MACEDONIA.

Summary of the history of Macedonia from the earliest times till its conquest by the Romans—Boundaries of that kingdom, and its principal divisions—Lyncus—Orestis—Elimeæ, or Elimiotis—Eordæa—Pieria—Bottiaæ—Emathia—Mygdonia—Chalcidice—Pæonia, including the districts of the Pelagonians, the Almopes, Æstræi, Agrianes, Doberes, &c.—Continuation of the Via Egnatia.

MUCH uncertainty exists as to the origin of the name of Macedon, but it seems generally agreed among the writers of antiquity that its more ancient appellation was Emathia.

*Περὶν δ' ἐπιβᾶσα, καὶ Ἡμαθίην ἐπατεινῇν.*

IL. E. 226.

(Justin. VII. 1. Plin. IV. 10. Solin. 14.) According to Hesiod, Macedo, the founder of this nation, was the son of Jupiter, (ap. Constant. Porphyry. Them. II.) or of Osiris, according to Diodorus, (I. 11. Cf. Ælian. Var. Hist.) while many of the moderns have derived the name from that of Kittim, by which it has been supposed that the kings of Macedon are designated in the Old Testament. (Gen. x. 4. Isai. xxiii.<sup>a</sup>) In support of this opinion it is observed, that the country is not unfrequently called Macetia, and the

<sup>a</sup> Bochart conceives that the name of Kittim applies to the people of Italy. But most pro-

bably it designates in general the countries situated around the Mediterranean.

inhabitants *Macetæ*. (C<sup>h</sup>idem. ap. Constant. Porphyr. loc. cit. Aul. Gell. IX. 3.)

It appears from Herodotus, that the name served originally to designate the small place or district of Macednon, in the vicinity of mount Pindus. (I. 56. VIII. 43.) And, according to the same ancient historian, it would seem that this was the primary appellation of the Dorians. (Cf. Steph. Byz. v. *Μακεδόν*.)

Had we been better acquainted with the language of the ancient Macedonians, it might have been interesting to examine its affinity to the Grecian tongue, and to deduce from thence a confirmation of the opinion expressed in the first section, that Macedonia, as well as Pœonia and Thrace, ought to be regarded as the countries from which the Pelasgi, or Tyrrheni, drew their origin, and from which they afterwards dispersed themselves over the western and southern parts of Greece. But unfortunately our limited knowledge of the Macedonian dialect precludes our arriving at any certain conclusion on this question<sup>b</sup>. Judging from their historical nomenclature, and the few words that have been preserved to us, we may evidently trace a Greek foundation in their language, whatever idiomatic differences might exist between it and the more cultivated dialects of southern Greece<sup>c</sup>.

<sup>b</sup> We know from Polybius, that the Macedonian language was different from that of the Illyrians, (XXVIII. 8.) but perhaps they were only distinct dialects of the same tongue; just as the Latins in former times are said not to have understood the Tuscans; and as a native of northern Italy at the present day would not comprehend a

Neapolitan or a Sicilian.

<sup>c</sup> The Macedonian names are certainly less barbarous than those of Illyria and Pœonia, and approach nearer to Greek forms. The reader may consult the dissertation of Sturzius de *Dialecto Macedonica et Alexandrina*, printed at Leipsic in 1808.

The origin of the Macedonian dynasty is a subject of some intricacy and dispute. There is one point, however, on which all the ancient authorities agree; namely, that the royal family of that country was of the race of the Temenidæ of Argos, and descended from Hercules. The difference of opinion principally regards the individual of that family to whom the honour of founding this illustrious monarchy is to be ascribed. If we are to believe Justin, VII. 1. Velleius Paterculus, I. 6. Pausanias Bæot. 40. and others, Caranus sprung from Temenus the son of Hercules, quitted Argos, his native city, at the head of a numerous body of colonists, and, arriving in Emathia, then ruled by Midas, obtained possession of Edessa, the capital of that district, where he established his empire. But considerable doubts arise upon looking into the accounts of the two greatest writers of Grecian history, Herodotus and Thucydides, as to the authenticity of the adventures ascribed to Caranus. The former acquaints us, that three brothers, named Gavanes, Cæropus, and Perdiccas, descended from Temenus, left Argos, their country, in quest of fortune, and, arriving in Illyria, passed from thence into Upper Macedonia, where, after experiencing some singular adventures, which Herodotus details, they at length succeeded in acquiring possession of a principality, which devolved on Perdiccas, the youngest of the brothers, who is therefore considered, both by Herodotus (VIII. 137.) and Thucydides (II. 99.) as the founder of the Macedonian dynasty<sup>d</sup>. These writers

<sup>d</sup> Mr. Mitford remarks, "It seems not improbable, that the ingenuity of chronolo-

gers, with a little alteration of the name, has converted the elder brother (Gavanes)

have also recorded the names of the successors of this prince, though there is little to interest the reader in their history. During the reign of Amyntas, who was the fifth from Perdiccas, we begin to have a greater insight into the affairs of Macedonia. The Persians had already made considerable conquests in Thrace and Pœonia, under the command of Megabyzus, who had been left in those countries, at the head of a powerful army, by Darius his sovereign, after the failure of the great Scythian expedition. This general had advanced as far as the northern border of Macedonia, when Amyntas gladly consented to purchase peace, by presenting earth and water, the usual tokens of submission to the mighty monarch of Persia. The insult, however, offered by the Persian deputies to the Macedonian women, and which was severely avenged by Alexander son of Amyntas, had nearly brought on a rupture between the two powers, had not this evil been averted by considerable presents to the incensed Persians, and the union of Gygea, daughter of Amyntas, with Bubares, who had been sent by Megabyzus to obtain a satisfaction for the murder of his officers. In the course of this narrative, Herodotus states a fact which fully proves the Grecian origin of the house of Macedon. He informs us, that Alexander, having presented himself with a view of entering his name

“into the grandfather, (Caranus;”) and he cites Dodwell, who says in his chronology of Thucydides, “Tres illos reges “Eusebianos rescindendos ar-  
“bitror.” Hist. of Greece, vol. III. ch. 13. p. 38.

Succession of the kings of

Macedon, according to Herodotus and Thucydides :

Perdiccas I.	Amyntas.
Argæus.	Alexander.
Philippus.	Perdiccas II.
Aëropus	Archelaus.
Alcetas.	

as a competitor in the Olympic games, was at first refused permission by the judges, on the plea of his being a barbarian, but that subsequently, on the examination of his pretensions to Grecian descent, his claims were fully recognized and allowed. (VII. 17. et seq.)

The name of Alexander frequently occurs in the history of Herodotus. This prince was enabled to render important services to the cause of Greece, notwithstanding the occupation of his dominions by an overwhelming force of Persians, which compelled him to limit his exertions to the conveying of such secret intelligence to the Greek commanders as was highly advantageous to their country. (VII. 173. IX. 45.) On the other hand, he was deputed by Mardonias to make a last attempt to conciliate the Athenians, and detach them from the general confederacy of Greece. (VIII. 140.)

Alexander was succeeded by his son Perdiccas, who, according to Thucydides, was crafty and politic, attaching himself alternately to the Peloponnesian or Athenian party as his interest seemed to dictate, regardless of the forfeiture of his engagements with either power. Thus, from being an ally, he became the bitter enemy of Athens, in consequence of its having opposed his ambitious designs upon the dominions of his brother Philip, as well as upon those of Derdas, another prince of the royal family. (I. 57.) In the war which ensued, he appears to have been more formidable from the enmity he fomented against the Athenians, than from his own military strength. It was at his instigation that the Bottiæi and Chalcidians revolted from Athens, (I. 58.) and that Brasidas was in great

measure induced to undertake the expedition which proved so detrimental to the interests of that city in Thrace. (IV. 79.) His kingdom indeed at one time nearly fell a sacrifice to this animosity, being attacked, in the second year of the Peloponnesian war, by Sitalces, king of the Thracian Odrysæ, and the ally of Athens, at the head of a very powerful army. His prudence and judgment, however, together with his good fortune, contributed to avert the impending danger. (II. 101.) Thucydides gives an accurate account of the extent of territory possessed at that period by the Macedonian monarch. "Alexander, father of Perdiccas, and his ancestors the Temenidæ, who came from Argos," says the historian, "were the first occupiers of Macedonia after they had vanquished and expelled the Pierians, who retired to Phagres across the Strymon, and the country under mount Pangæus, and other places; from which circumstance, the coast situated under mount Pangæus is called the Pierian gulf. They also dispossessed of their territory the Bottiæi, who are now contiguous to the Chalcidians. They likewise occupied a narrow strip of Pœonia, along the river Axius, from Pella to the sea; and beyond the Axius, as far as the Strymon, the district called Mygdonia, after driving out the Edones, the original inhabitants. They also expelled the Eordi from Eordæa, (the greater part of whom were destroyed, but a few remain near Physca,) as well as the Almopes from Almopia. Besides these, there were other districts of which the Macedonians were masters at the time of Sitalces' invasion; such as Anthemus, Grestonia, and Bisaltia. Their authority extended also over



“ the Lyncestæ and Elimiotæ, and other inland  
“ tribes, which, though governed by their own  
“ princes, were considered as dependents and al-  
“ lies.” (II. 99.)

The danger which Perdiccas had just escaped increased his natural enmity against the Athenians, who had urged the Thracians to invade his dominions; and he anxiously sought an opportunity for revenge. His negotiations with Lacedæmon for that purpose led to the expedition of Brasidas, which was productive of serious injury to Athens, without otherwise benefiting the interests of Perdiccas, whose selfish and ambitious projects of aggrandizing himself by the assistance of Brasidas were frustrated by the frank and honest conduct of that noble-minded commander. (IV. 79. and 83.)

Perdiccas was succeeded by his son Archelaus, under whose wise and able direction Macedonia made rapid progress in almost every branch of civil and military economy. Thucydides indeed affirms, that greater improvements were effected during his reign than in those of the eight sovereigns who had preceded him. He built several fortresses, formed good roads, and put his army on the most effective footing both as to horses, arms, and equipments of every kind. (II. 100.) Nor were the arts of peace neglected; men of distinguished talent and genius in every department were invited to his court; among these were Socrates, who is said, however, to have declined his patronage, (Aristot. Rhet. II. 23.) and Zeuxis, as we learn from Ælian, who reports, that the works of this great painter contributed not a little to the attracting of the Macedonian court. (Var. Hist. XIV. 17.) But it was his friendship

and partiality for Euripides which confers the greatest honour on the judgment and taste of Archelaus. That celebrated poet resided many years in his palace; and after his death, which occurred in Macedonia, the highest honours were paid to his memory. (Aul. Gell. XV. 20. Solin. c. 15. Vitruv. VIII. 3.) Archelaus did not long survive this great tragedian. He is said to have fallen by the stroke of an assassin; but the precise circumstances of his death are not agreed upon. (Aristot. Polit. V. 10. Diod. Sic. XIV.) Of his immediate successors, and the order in which they followed, little is known; nor is that little interesting, as we have only a bare enumeration of princes who were dethroned and murdered in the five succeeding reigns<sup>c</sup>; after which we arrive at the brilliant period of Philip's accession. Amyntas, father of that great monarch, had successfully maintained himself on the throne, after having experienced many vicissitudes of fortune, and being at the same time harassed by domestic as well as foreign enemies. Of these, the Illyrians on the north-western frontier, and the republic of Olynthus, then rising into notice, were the most formidable. From the dread of the latter he was, however, freed by the active interference of the Lacedæmonians, who assailed the Olynthians, and finally overcame their determined resistance, (Xen. Hell. V. 3, 26.) while he contrived, by well-timed presents and concessions, to conciliate the favour of his barbarian neighbours. (Diod. Sic. XVI.)

After a successful reign of twenty-four years,

<sup>c</sup> The reader may consult the Universal History, vol. III. book 2. ch. 2. p. 284. and Mitford's

History of Greece, tom. VII. ch. 34. §. 2.

Amyntas died, leaving three sons under the care of their mother Eurydice. Of these, Alexander, the eldest, had just attained to man's estate; but Perdiccas and Philip were still under age. Alexander, who appears to have been a prince of great promise, had scarcely ascended the throne, when he lost his life by the hand of an assassin. (Diod. Sic. XVI.) Perdiccas succeeded his brother, under the protection of Iphicrates, the celebrated Athenian general, who at that time commanded in Thrace, (Æschin. de Fals. Legat.) and was enabled to retain possession of his crown, although he had both foreign and domestic enemies to contend with, his dominions on the frontier side of Thessaly being threatened by Alexander, tyrant of Phæræ; fortunately, however, this alarm was removed by the intervention of a Bœotian force under the command of Pelopidas; and the alliance which was contracted on that occasion by the court of Macedon with the Theban republic, led to the measure which contributed so essentially to the future greatness of Philip, I mean the residence of that youthful prince at Thebes, where, under the care and instruction of Epaminondas and Pelopidas, he acquired that consummate knowledge of politics and the science of government which renders his name so illustrious in history<sup>f</sup>. (Plut. Vit. Pelop. Diod. Sic. XVI.)

The reign of Perdiccas was short; being engaged

<sup>f</sup> It is true that we have only the authority of Plutarch and Diodorus for this Theban education of the youthful Philip; but we must remember, that this was no obscure fact which could easily be invented by

later writers, if it was not countenanced by Theopompus and other original historians, whose works were extant when Diodorus and Plutarch wrote, and from whom they borrowed most of their accounts.

in a war with the Illyrians, he commanded his army in person, and having sustained a severe defeat, was killed at the head of his troops; leaving to his younger brother an empire but ill secured against the numerous enemies prepared to assail it. (Diod. Sic. XVI.)

It was in the 105th Olympiad, and about 360 years before Christ, that Philip ascended the throne of Macedon, under circumstances which augured most unfavourably for the prosperity of his reign; the kingdom was threatened with invasion by the victorious Illyrians, as well as by the Pæonians, and lastly, an Athenian force was destined to place Antigæus, a pretender to the crown, on the throne of Macedon. The Illyrians happily did not press their advantage; and the Pæonians were induced to desist from hostilities by skilful negotiations, and secret presents made to their leaders. The Athenians were encountered in the field, and after sustaining a defeat were forced to surrender. (Diod. Sic. XVI. 510.) Philip however generously granted them their liberty, and immediately sent a deputation to Athens with proposals of peace, which were gladly accepted. (Demosth. in Aristocr.) By the death of the reigning prince of Pæonia that country was soon after annexed to the dominions of Philip, but whether by right of succession, or by conquest, we are not informed. (Diod. Sic. XVI. 512.) He next directed his arms against the Illyrians, who were totally routed after a severe conflict. In consequence of this victory the Illyrians sued for peace, and by the treaty which was then concluded the boundaries of Macedonia were extended as far as the lake of

Lychnidus on the western frontier. (Diod. Sic. XVI. 514.)

By these brilliant successes Philip not only firmly established himself on the throne, and enlarged his territories, but acquired great and well merited celebrity. In a summary account like the present, it cannot be expected that I should enter into an examination of the policy and conduct of this prince; from the nature of my work, I must necessarily confine myself to a rapid sketch of the principal events of his reign. Allied with Athens, we find him in conjunction with that power carrying on operations against the republic of Olynthus, and seizing upon the city of Potidæa, (Dem. Olynth. I.) but soon after, from some cause which is not apparent<sup>s</sup>, he made peace with the Olynthians, and turned his arms against Amphipolis, which had preserved its independence ever since the days of Brasidas. After a siege of some duration, the place was taken, and added to his dominions. Philip next turned his attention to the acquisition of some valuable gold mines on the Thracian coast, which belonged to the Thasians. For this purpose he crossed the Strymon, and having easily overcome the resistance that was offered on the part of Cotys, king of Thrace, took possession of Crenides the Thasian mining establishment, where he founded a considerable town named Philippi. (Diod. Sic. XVI. 512.) The Athenians meanwhile incited the Thracians and Illyrians to

<sup>s</sup> Mr. Mitford has supposed that the Athenians gave just grounds of offence to Philip by attacking and taking Pydna, a

town on the Macedonian coast; but the proofs of this fact are very defective. Hist. of Greece, t. VII. c. 35. s. 3. p. 361.

take up arms against the king of Macedon, whose rising power inspired them with well founded grounds for jealousy and alarm; but the latter were again defeated by Parmenio, and Philip easily repelled the former in person. (Plut. vit. Alex.) The small republic of Methone, which had also shewn a spirit of hostility at the instigation of Athens, was surrounded by a Macedonian army, and, though the town held out for more than a year, and Philip received during the siege a wound by which he lost an eye, it was at length compelled to surrender. (Strab. Epit. VII. p. 330. Diod. Sic. XVI. 526.) At this period the

- Thessalian towns, being threatened by the forces of Lycophron, tyrant of Pheræ, supported by the Phocians, urgently sought the aid of the king of Macedon. He accordingly entered Thessaly at the head of a powerful army, and in its plains encountered the enemy, commanded by Onomarchus, the Phocian leader. Here, however, the usual good fortune of Philip forsook him, and, being twice vanquished with great loss, he effected his retreat into Macedonia with considerable difficulty. Undismayed, however, by these reverses, and having quickly recruited his army, he once more entered Thessaly, whither also Onomarchus directed his march from Phocis. The two armies were again engaged at no great distance from Pheræ, when Philip gained a complete victory; six thousand of the enemy having perished in the field, amongst whom was Onomarchus their general. This success was followed up by the capture of Pheræ, Pagasæ, and the whole of Thessaly, which from henceforth warmly espoused the interest of Philip on every occasion. (Diod. Sic. XVI. 529: Justin. VIII. 2. Polyb. IX. 33.)

Meanwhile the republic of Olynthus, which had recovered its strength under the protection of Macedonia, came to a rupture with that power, probably at the instigation of a party in Athens. (Demosth. Olynth. I.) War was in consequence determined upon, and the Olynthians, supported by a considerable Athenian force under Chares, twice ventured to attack the army of Philip, but being however unsuccessful on both occasions, were at length compelled to retire within the walls of their city, to which the enemy immediately laid siege. (Demosth. Phil. III. Diod. Sic. XVI. 538.) At variance among themselves, and open to treachery and defection from the bribery employed, as it is said, on more than one occasion by Philip, the Olynthians were ultimately forced to surrender; when the king of Macedon, bent on the destruction of a state which had so often menaced the security of his dominions, gave up the town to plunder, and reduced the inhabitants to slavery <sup>h</sup>. (Diod. Sic. XVI. 539.)

Intimidated by these reverses, the Athenians, not long after, sought a reconciliation with Philip, and sent a deputation consisting of eleven of their most distinguished orators and statesmen, among whom

<sup>h</sup> Mr. Mitford is inclined to doubt this fact, because the orators say nothing of it; but this reason would not be sufficient to overthrow the statement of Diodorus, who doubtless derived his account from some contemporary historian, whether Diyllus or Theopompus. I may be allowed also to remark, that Mr. Mitford, in his anxiety to clear Philip of the

heavy charge of cruelty and vindictiveness, forgets what a common occurrence it was in those times for the citizens of a town taken in war to be sold as slaves. The Athenians were the last people who would have been justified in reprobating such conduct. Hist. of Greece, t. VIII. ch. 39. p. 179.

were Æschines, Demosthenes, and Ctesiphon, to negotiate a treaty. (*Æschin. de Fals. Legat. p. 30.*) These ambassadors were most graciously received by Philip, and, on his sending envoys to Athens with full power to settle the preliminaries, peace was concluded. (*Dem. de Leg. p. 414.*)

Philip was now enabled to terminate the Sacred war, of which he had been invited to take the command, by the general voice of the Amphictyonic assembly. (*Diod. Sic. XVI. 540.*) Having passed Thermopylæ without opposition, he entered Phocis at the head of a considerable army, and was enabled to put an end at once to this obstinate struggle without further bloodshed. Phalæcus the Phocian having capitulated, he was allowed to retire out of the country with such troops as were desirous of sharing his fortunes. Philip was now unanimously elected a member of the Amphictyonic council, after which he returned to Macedon, having reaped in this expedition a vast accession of fame and popularity, as the defender and supporter of religion. (*Diod. Sic. XVI. 542.*)

The success of Philip in this quarter was calculated, however, to awaken the jealousy and fears of Athens, and the party which was adverse to his interests in that city took advantage of this circumstance, to urge on the people to measures which could end only in a renewal of hostilities with Macedon. The Athenian commanders in Thrace were encouraged to thwart and oppose Philip in all his undertakings, and secretly to favour those towns which might revolt from him. Accordingly, when that monarch was engaged in besieging the cities of Perinthus and Selymbria near the Hellespont, the



Athenians, on several occasions, assisted them with supplies, and did not scruple even to make incursions into the Macedonian territory from the Chersonnese. (Diod. Sic. XVI. 553. Plut. Vit. Phoc.) These measures could not fail to rouse the indignation of Philip, who, finally abandoning his projects on the Hellespont, turned his thoughts entirely to the overthrow of the Athenian republic. (Epist. Phil. ap. Dem. de Cor.)

Meanwhile another sacred war had arisen, which, though of trifling magnitude in itself, produced very important results to two of the leading states of Greece. The Amphissians, who belonged to the Locri Ozolæ, had occupied by force, and cultivated a portion of the territory of Cirrha, which had been declared accursed by the Amphictyons, and unfit for culture. (Æsch. in Ctes. p. 71.) This act of defiance necessarily called for the interference of that assembly, and as it was to be feared that the people of Amphissa would be supported by Athens and other states, it was determined to elect Philip general of the Amphictyonic council, and to commit to him the sole direction of the measures to be pursued. (Æsch. in Ctes. p. 71. Dem. de Cor.) The Amphissians were of course easily reduced, and punished; but the Athenians, who had avowedly favoured their cause, found themselves too far implicated to recede with honour upon the near approach of Philip. Finding therefore that he had already occupied Elatea, one of the principal towns of Phocis, the council was summoned, and it was determined to muster all the forces of the republic, and if possible to induce the Thebans to espouse their interests. (Diod. Sic. XVI. 554. Dem. de Cor.) An embassy was ac-

cordingly despatched to Thebes, at the head of which was Demosthenes; and such was the influence of this great orator's eloquence, that he succeeded in persuading the Bœotians to join the Athenians, notwithstanding all the arguments urged against this step by the deputy of Philip, who was present at the debate. The combined forces of the two republics took the field, and, marching towards the Phocian frontier, encamped at Chæronea in Bœotia. Here, after some partial and indecisive actions, a general engagement at length took place, which was obstinately contested on both sides, but finally terminated in the total discomfiture of the Athenians and their allies. The consequences of this victory were, as might be expected, the complete ascendancy of Philip, whose generous conduct towards the Thebans and Athenians served to secure the favour even of the conquered. (Diod. Sic. XVI. 555. Demad. Orat. Frag.)

All Greece now acknowledged his authority, and he might have enjoyed in peace his well-earned fame, had not ambition and the love of glory urged him to still greater enterprises. He publicly announced his intention of heading an expedition against the Persian empire, in which all the states of Greece were invited to concur; and a general assembly was convened at Corinth for the purpose of debating on this great project.

Having explained his views and intentions, which met with universal applause, he was unanimously elected generalissimo of the Greek forces; and preparations were instantly set on foot throughout the different republics, on a scale suited to the magnitude of the proposed object. (Diod. Sic. XVI. 556.)

It was after this meeting that Philip, as I conceive, advanced further into Peloponnesus to settle some disputes which had arisen between the Lacedæmonians and other states of the peninsula. The only allusion to this expedition of the king of Macedon is to be found in Polybius, who glances at the fact in the speech of an Acarnanian orator when addressing the Spartans many years after the occurrence of the event. (Polyb. Frag. IX. 33. <sup>i</sup>)

The affairs of Greece being thus arranged, Philip returned to Macedon, to make the necessary preparations for the great expedition he had in view. But these were not destined to be completed; all the schemes of conquest and glory which he contemplated were suddenly cut short by the blow of an assassin. Being engaged in celebrating the nuptials of his daughter Cleopatra with her uncle Alexander, king of Epirus, and brother of his queen Olympias, he was stabbed to the heart by Pausanias, an officer of his guard, from personal motives of revenge. It is true, that some reports were circulated tending to throw suspicion on Olympias and Alexan-

<sup>i</sup> The mention of Philip's entrance into Laconia with an army seems so positively asserted in the passage here alluded to, that I cannot agree with Mitford in supposing that it refers only to some troops sent by Philip. In fact it would be as difficult to imagine that he even sent forces into Peloponnesus before the battle of Chæronea, as to conceive that he led them in person. But if we allow that this event took place after he had settled the affairs of Atticæ and Bœotia,

and held the assembly at Corinth, every thing will appear most natural and probable, and the passage of Polybius will acquire that degree of historical importance which it deserves. The mention of the general assembly in the above passage can only be referred, I think, to that held at Corinth. Pausanias too speaks of a camp of Philip the son of Amyntas near Mantinea. (Arcad. 7.) See Mitford's *Hist. of Greece*, t. VIII. ch. 38. p. 136.

der, the son of Philip; while others accused the Persian monarch of being the instigator of the crime. (Arrian. II. 14. Q. Curt. IV. 1, 12. Plut. Vit. Alex.) But these were probably only the idle surmises which always accompany events of this tragic nature, and the account of Diodorus seems the most worthy of credit. (XVI. 559.)

Philip died in the 47th year of his age, after a reign of four and twenty years.

Alexander succeeded his father without opposition, and, though he had scarcely attained his 20th year, he displayed an elevation and energy of character which proved him worthy of following the steps of his illustrious parent. After giving his attention to those affairs which were of pressing urgency at home, he sought to retain, and, if possible, to extend the influence exercised by his father over the different states of Greece. He had no difficulty in persuading the Thessalian cities to continue in the same sentiments of allegiance which they had entertained towards his predecessor; and he was invested with all the honours and distinctions which had been conferred on Philip by the states of that province. (Diod. Sic. XVII. 563.) Thus assured of the support of Thessaly, Alexander at once succeeded to the distinguished situation of general of the Amphictyonic assembly, and he therefore had an opportunity of conciliating the different nations, of which that illustrious assembly was composed, by his princely manners and engaging address. (Diod. Sic. XVII. 564.) Not long after, a general assembly of the several republics of Greece was convened at Corinth, for the purpose of deliberating on the prosecution of the intended expedition into Persia. And though

the measure was opposed by the Lacedæmonians as an infringement on their ancient privileges and dignity, Alexander was elected, by a large majority, general in chief of the forces destined for this invasion. (Arrian. I. 1.) He then returned to Macedon, to complete the necessary levies and final preparations for the expedition; but was soon called away by a formidable inroad of the Triballi, one of the most powerful and warlike of the Thracian tribes. On his appearance with a considerable force, the barbarians retreated into their own country, whither they were quickly followed by the youthful king of Macedon, and, after a severe engagement, were routed with great slaughter. Alexander pursued the vanquished Triballi to the Danube, and compelled them to sue for peace. The Illyrians, against whom he then turned his arms, were also defeated. By this time, however, serious opposition to his designs was raised in Greece, where Demosthenes and his party retained sufficient influence to form a powerful coalition against the ascendancy of Macedon. The Thebans, whose citadel was held by a Macedonian garrison, were the first to revolt, and declare against Alexander; and they were strenuously supported by the Athenians. On receiving this intelligence, Alexander suddenly abandoned his operations in Illyria, and, with a celerity of march almost unparalleled, after traversing the most mountainous districts of northern Greece, appeared on the seventh day with his army in the plains of Boeotia. He endeavoured at first by conciliating offers to pacify his adversaries, but failing in this attempt, he determined without delay to make an attack upon Thebes; and orders were accordingly issued for a ge-

neral assault. The Thebans, assailed by the army of Alexander from without, and by the Macedonian garrison in the Cadmeian citadel, were finally overpowered after a most gallant and obstinate resistance; their city was stormed by the victorious troops, who satiated their thirst for vengeance in the slaughter and plunder of the unfortunate inhabitants. (Arrian, I. 8. and 9. Diod. Sic. XVII. 569.) Not content with the capture of Thebes, Alexander caused the destruction of that city to be decreed by the united assembly of the states, which acknowledged him as their chief; a sentence that was immediately carried into effect by the too faithful and ready ministers of the revengeful monarch. (Arrian, I. 9. Plut. Vit. Alex. Diod. Sic. XVII. 569.)

The decisive promptitude of Alexander's movements, together with the fatal example of Thebes, having struck terror into the minds of his enemies, an Athenian embassy arrived, which was favourably received by the victorious monarch, who demanded only, as a pledge of the sincerity of their professions of submission, that the most violent of his opposers should be delivered up to him. Among the foremost of these was, as might be expected, Demosthenes; but this demand was finally waved, at the earnest entreaty of the Athenians. (Diod. Sic. XVII. 570. Plut. Vit. Alex. et Phoc.) This was followed by several other deputations, from different parts of Greece, expressive of the general desire to maintain peace, and concur in the measures adopted by the great body of the nation. Alexander was thus left arbiter of the destinies of Greece, and at liberty to pursue his great designs against the Persian empire. To enter into a narrative of his gigantic conquests

would be foreign to the purpose of this abridgment; as it rather belongs to the life of the individual, than to the history of the country which gave him birth. It may be questioned, indeed, whether these splendid achievements proved in the end beneficial to Macedonia, although we cannot doubt that it was thereby advanced to the highest rank in the scale of nations, and acquired a name among the most powerful empires which are recorded in history.

Whilst Alexander was thus prosecuting his victorious career, which extended from the Euphrates to the Indus and the Ganges, Antipater, whom he had left in charge of his dominions during his absence, had no easy task in checking the various attempts made by the chief states of Greece to free themselves from the Macedonian yoke. The Lacedæmonians were the first to take up arms, and form a coalition against Antipater. That able general, on receiving intelligence of their design, immediately proceeded to quell the revolt; and having encountered the enemy, headed by Agis king of Sparta, a desperate conflict ensued, which terminated in the defeat and death of the latter. (Diod. Sic. XVII. 595.) No sooner, however, was this enemy subdued, than a second and more formidable confederacy was set on foot by the Athenians and the southern states of Thessaly. These, under the command of Leosthenes, an experienced commander, carried the war into the north of Greece; and having vanquished Antipater in a general engagement, compelled him to take refuge within the walls of Lamia, a Thessalian city; whence this is generally known by the name of the Lamiac war. Leonatus, who came to his rescue, met with no better success, being routed

by the allies in another great battle, in which he lost his life. Antipater, however, found means to escape from Lamia, and retire beyond the Peneus, where he was joined by Craterus with a strong reinforcement. Finding himself in a condition to resume offensive operations, and having encountered the enemy in the plains of Thessaly, he in turn gained a considerable victory, which had the effect of putting an end to the coalition. After reducing the refractory towns of Thessaly, he marched to Athens, which was compelled to surrender. The victorious general behaved with great lenity on this occasion, introducing only such changes in the form of its government as he thought conducive to the interests of Macedon. (Diod. Sic. XVIII. 637.)

Antipater, who had now become regent of that country by the death of Alexander, after settling the affairs of Greece to his satisfaction, crossed into Asia, leaving to Polysperchon the direction of affairs at home: he was not long absent; and on his return was seized with an illness of which he died, having secured to Polysperchon the charge of protector to the young king Philip, who had married Eurydice princess of Macedon. But Polysperchon, instead of adhering to the policy of Antipater, entered into a league with Olympias, the former queen of Macedon, and, by placing Eurydice and Philip in her power, was the cause of their being cruelly put to death by that barbarous woman. This crime did not, however, remain unpunished. Cassander, the son of Antipater, had long testified his indignation at the measures adopted by Polysperchon, and his dissatisfaction of his administration. Having raised a considerable force, he possessed himself of



Athens, and several other important towns, by which he acquired sufficient strength to invade Macedon. With this view, he embarked his troops in Eubœa, in order to avoid Thermopylæ, and, landing them on the coast of Thessaly, marched into Macedonia. On his approach, Olympias retired within the walls of Pydna, which was presently besieged, and compelled to surrender, in consequence of the total failure of supplies. The queen falling into the hands of the victor, was immediately thrown into prison, and shortly after put to death by his order. (Diod. Sic. XIX. 699.) Cassander then proceeded to depose the son of Alexander by Roxana; and, on the plea of having married Thessalonica, daughter of the late king Philip, assumed the title of king. He was now, however, menaced by Antigonus, another of Alexander's generals, who had already conquered the greater part of Asia; and it was with difficulty he defended his newly-acquired dominions against the formidable attack of his son Demetrius Poliorcetes, who, following the steps of his father, had made himself master of the Peloponnese, Athens, Bœotia, and part of Thessaly. The coalition formed by Lysimachus, Ptolemy, and Seleucus, which was now joined by Cassander, compelled Demetrius to evacuate Greece, and hasten to the succour of his father. Antigonus, thus reinforced, encountered his adversaries in the plains of Issus, where a bloody engagement took place, in which he was defeated and slain. This victory effectually secured to Cassander the possession of Macedon, which he maintained during the three remaining years of his life. (Diod. Sic. Excerpt. XX. Plut. Vit. Demetr.) At his death, his three sons, Philip, Antipater, and

Alexander, successively occupied the throne; but their reigns were of very short duration. Philip was carried off by sickness; Alexander was put to death by Demetrius Poliorcetes on his invasion of Macedon; and Antipater, having been compelled to fly for refuge to the court of Lysimachus, was arrested, and basely murdered in prison by that prince, from the dread of being himself involved in a war with Demetrius. The line of Cassander being thus extinct, the crown of Macedon became an object of contention to the neighbouring sovereigns; thus Lysimachus and Pyrrhus, kings of Thrace and Epirus, with Demetrius, who still retained Athens and Thessaly, in turn dispossessed each other of this disputed throne. Demetrius, however, finally overcame the other competitors; and at his death was enabled to transmit the kingdom to his son Antigonus. (Plut. Vit. Demetr.) This prince was not long after dethroned by Ptolemy Ceraunus, who usurped the title of king; but, on the invasion of Greece by the Gauls, he was killed in battle, and his army totally routed. (Justin. XXIV. 5. Pausan. Phoc. 19.) This event was followed by an interregnum, which continued until Antigonus, surnamed Gonatas, son of Demetrius, asserted his pretensions to the crown, of which he at length regained possession. He obtained a great victory over the Gauls, (Justin. XXV. 2.) but his dominions being attacked by Pyrrhus, his army was dispersed, and he was compelled to seek safety in flight. (Plut. Vit. Pyrrh. Justin. XXV. 3.) On the death of Pyrrhus, who lost his life in an attack by night upon the city of Argos, Antigonus recovered his throne, which he enjoyed in peace for several years, and was succeeded by his son De-

metrius, of whom history has recorded little worthy of notice. We collect from Polybius, that he was engaged in frequent wars with the Ætolians and Achæans, against the latter of whom he endeavoured to make head by establishing tyrannies throughout the different cities of Peloponnesus. (Polyb. II. 44.) He reigned for the space of ten years; and at his death left his infant son Philip, under the care of his brother Antigonus, surnamed Doson; who, from being guardian of his nephew, became in fact the reigning sovereign. (Polyb. II. 45. Plut. Vit. Arat. Justin. XXVIII. 3.) At this juncture, the political state of Greece was such as to require the prompt and vigorous interference of Macedonia. The Achæan league, formed on wise and equitable principles, had made great and rapid progress in Peloponnesus under the able administration of Aratus; but its existence was now threatened by the combined efforts of the Ætolians and Cleomenes king of Sparta. The latter, who had succeeded in overthrowing the constitution of his own country, and establishing in its stead unlimited authority, proceeded to direct all the energies of his ambitious and daring mind to the subversion of the Achæan confederacy; and, after obtaining several advantages in the field against Aratus, had taken possession of Megalopolis, and was advancing still further into the territory of the league, when Antigonus Doson appeared in the Peloponnesus at the head of a Macedonian army. He had been summoned as the protector and arbiter of the liberties of Greece by Aratus, and hastened to obey the call on the soundest and wisest principles of policy. At his approach, Cleomenes retreated to the borders of Laconia, taking

up a strong position near Sellasia, in order to defend the passes which led to his capital. Thither he was quickly followed by Antigonius, who drove him with great slaughter from the heights which he occupied. This victory opened the gates of Sparta to the Macedonian prince, and at once terminated the war, Cleomenes having fled to Egypt. After this glorious achievement, Antigonius returned to defend his dominions against a threatened inroad of the Illyrians. He succeeded in putting these barbarians completely to the rout; but his exertions during the battle caused the bursting of a blood-vessel, which terminated his existence, (Polyb. II. 70.) having acquired a brilliant and unsullied reputation, from the ability, prudence, and integrity with which he had conducted the affairs of Macedon. (Polyb. II. 47. and IV. 87.) His nephew Philip now assumed the reins of government, who, though young and inexperienced, was neither deficient in energy or talents. Adopting the policy of his wise and able predecessor in protecting the Achæans against the ambitious designs of the Ætolians, who were now become one of the most powerful states of Greece, he engaged in what Polybius has termed the Social war, during which he obtained several important successes, and effectually repressed the daring spirit of that people. (Polyb. IV. and V.)

The great contest which was now waging in Italy between Hannibal and the Romans naturally attracted the attention of the king of Macedon; and it appears from Polybius and Livy, that he actually entered into an alliance with the Carthaginian general. By securing, however, the cooperation of the Ætolians, the Romans were enabled to keep in check

the forces of Philip; and, on the termination of the struggle with Carthage, sought to avenge the injury that prince had meditated by invading his hereditary dominions. Philip for two campaigns resisted the attacks of the Romans and their allies, the Ætolians, Eumenes king of Pergamus, and the Rhodians; finally, however, he sustained a signal defeat at Cynoscephalæ, in the plains of Thessaly, and was compelled to sue for peace on such conditions as the victors chose to impose. These were, that Demetrius his younger son should be sent as a hostage to Rome, and that he should not engage in any war without their consent. They further imposed a fine of a thousand talents, and demanded the surrender of all his galleys. (Liv. XXXIII. 30.) In the war which the Romans afterwards carried on with Antiochus king of Syria, Philip actively cooperated with the former; but, jealous of his talents, and aware also of his ambitious spirit, the Romans seized every opportunity of counteracting his efforts to restore the empire of Macedon to its former power and importance. Philip beheld this conduct with ill disguised vexation and disgust; and it is probable that this mutual ill-will would have led to an open rupture, if the death of Philip had not intervened. This event is said to have been hastened by the domestic troubles which concurred to embitter the latter years of his life. Dissensions had long subsisted between his two sons Perseus and Demetrius; and by the arts of the former, who was the eldest, but illegitimate, a violent prejudice had been raised in the mind of Philip against the latter, who had resided at Rome for some years as a hostage, even after peace was concluded with that power. The unfor-

fortunate Demetrius fell a victim to his brother's treachery and his father's credulity and injustice. (Liv. XL. 24.) But Philip, having discovered, not long after, the fatal error into which he had been betrayed, was so stung with remorse, that anguish of mind soon brought him to the grave. (Liv. XL. 54.)

On his death, Perseus ascended the throne, and endeavoured by a prudent and diligent administration to strengthen his power, and retrieve the losses which his kingdom had sustained during the former reign. But the Romans, who viewed with suspicion these indications of rising opposition, sought an early opportunity of crushing their foe before his plans could be brought to maturity. Pretexts were not long wanting for such a purpose, and war was declared, notwithstanding every offer of concession on the part of Perseus. After a campaign of no decisive result in Thessaly, the war was transferred to the plains of Pieria in Macedonia, where Perseus encamped in a strong position on the banks of the river Enipeus. But the consul Paulus Æmilius having despatched a chosen body of troops across the mountains, to attack him in the rear, he was compelled to retire to Pydna, where a battle took place, which terminated in his entire defeat, and the final overthrow of the Macedonian empire, after a duration of five hundred and thirty years. (Liv. XLIV. 42. Plut. Vit. P. Æmil.) Perseus fled to Samothrace, but was afterwards seized and carried to Rome, where he served to grace the victor's triumph. (Plut. Vit. P. Æmil.)

On the conquest of Macedonia, the following decree was issued by the Roman senate and people respecting that country. It was ordered, that the

Macedonians should be considered as free, living under their own laws, and electing their own magistrates; and that they should pay to the Romans one half only of the annual contributions heretofore levied by their kings. It was also enacted, that from henceforth Macedonia should be divided into four distinct regions. The first of these was to comprise all the country between the rivers Strymon and Nessus, and whatever Perseus held on the left bank of the latter, with the exception of *Ænos*, *Maronea*, and *Abdera*. On the right bank of the Strymon the districts of *Bisaltia* and *Heraclea Sintica* were included in this division. The second was formed of the country situated between the Strymon and the *Axius*, with the addition of ancient *Pæonia*. The third extended from the latter river to the *Peneus*. The fourth region reached from mount *Bermius* to the confines of *Illyria* and *Epirus*. It was decided, that *Amphipolis* should be the capital of the first division, *Thessalonica* of the second, *Pella* of the third, and *Pelagonia* of the fourth. (*Liv. XLIV. 29. Plut. Vit. P. Æmil. Dexipp. Frag. ap. Constant. Porphy. Diod. Sic. Frag.*)

As the arrangement thus made by the Romans refers rather to Macedonia considered as a province of their empire, it will suffice that I have here noticed the fact; and I shall therefore now proceed to describe that kingdom according to the limits assigned to it at a much earlier period, namely, the reign of Philip son of *Amyntas*. Under the name then of Macedonia we shall comprehend all the country situated between those two great chains of mountains spoken of in the section of *Illyria* under the names of *Scardus* and *Bernus*, and the *Strymon*

to the west and east; leaving the territory acquired by Philip, on the left bank of that river, to be discussed in the next section, since it belongs more properly to Thrace. On the south, we shall take as our boundary the Cambunian mountains, which divide Macedonia from Thessaly, and run from west to east nearly parallel with the Peneus; while that to the north will be a line drawn from the Scardus above the sources of the river Erigonus, and separating the country of the Dardani, called Dardania by the Romans, from Pæonia, which we include under Macedonia; Pæonia itself extending along the great ridge of Orbelus, Scomius, and Rhodope, to the Strymon. Within these limits we shall have the following subdivisions: Lyncestis, or Lyncus; Stymphalia; Orestis; Elimeia, or Elimiotis; Eordæa; Pieria; Bottiæa; Emathia; Mygdonia; Chalcidice; Bisaltia; together with Pæonia and its subdivisions.

#### LYNCUS.

Lyncus, so called by Thucydides (IV. 83.) and Livy, (XXXVI. 25. and XXXII. 9.) was situated east of the Dassaretii of Illyria, from whose territory it was parted by the chain of mount Bernas, or Bora; while on the north it adjoined Pelagonia and Deuriopus, districts of Pæonia. It was watered by the Erigonus and its tributary streams, and was traversed by the great Egnatian way. (Polyb. ap. Strab. VII. p. 322.)

The Lyncestæ were at first an independent people, governed by their own princes, who were said to be descended from the illustrious family of the Bacchiadæ at Corinth. Arrhibæus, one of these, occupied the throne when Brasidas undertook his expe-



dition into Thrace. At the solicitation of Perdicas, who was anxious to add the territory of Arrhibæus to his dominions, Brasidas, in conjunction with a Macedonian force, invaded Lynceus, but was soon compelled to retire by the arrival of a large body of Illyrians, who joined the troops of the Lyncestian prince, and had some difficulty in securing his retreat. (Thuc. IV. 124.) Strabo informs us, that Irrha, the daughter of Arrhabæus, (as he writes the name,) was mother of Eurydice, who married Amyntas, the father of Philip. By this marriage it is probable that the principality of Lynceus became annexed to the crown of Macedon. (Strab. VII. p. 326.)

Our knowledge of the ancient geography of this part of Macedonia would be very limited, were it not for the information we derive from Livy's history of the first campaign of the Romans in Macedonia, which commenced apparently with the invasion of Lyncestis. On entering that territory from the country of the Dassaretii, the consul Sulpicius encamped on the river Bevus, doubtless a small stream flowing into the Erigonus: near it must have stood the town of Beve, named, as well as the river, by Steph. Byz. (v. *Βεύη*. Liv. XXXI. 34.)

Philip and the Macedonian army were stationed on a hill not more than two hundred yards distant from the enemy, near Athacus, which was probably a town so called. (Liv. loc. cit.) After some skirmishing, the Roman general advanced to Octolophus. (XXXI. 36.) Mention is also made of a place named Pluina in the MSS.; but Sigonius has altered the reading to Pellina, I know not on what authority, as there does not appear to be any town of

that name in Macedonia. Not far from thence was the river Osphagus, which we may suppose joined the Erigonus. (Liv. XXXI. 39.) Thucydides, in his narrative of the expedition of Brasidas, does not notice any towns, but merely villages belonging to the Lyncestæ. At a later period we hear, however, of one city of some importance in their territory; I mean Heraclea, surnamed Lyncestis by Ptolemy, (p. 83.) and which we know stood on the Egnatian way, both from Polybius, as cited by Strabo, (VII. p. 322.) and also from the Itineraries. Mention is likewise made, as it would seem, of this town in Cæsar, who places it correctly at the foot of the Candavian mountains, on the confines of Illyria and Macedonia; but his transcribers have interpolated the passage, and confounded the Heraclea here spoken of with the Heraclea Sintica of Thracian Macedonia. (B. Civ. III. 79.)

Cæsar informs us, that his lieutenant Cn. Domitius, stationed here with a corps of troops, narrowly escaped being intercepted by Pompey, then retiring from Epidamnus soon after Cæsar's retreat, and on his march towards Thessaly by the Candavian or Egnatian way. In Hierocles we find the name of this town written Ἡράκλεια Λάκκου or Λαόκου; where, I think, we ought to read Λύγκου. Wesseling observes on the passage, that in the council of Constantinople we hear of a bishop of Heraclea in Pelagonia<sup>k</sup>, which is no doubt the city in question, as Lyncestis seems to have been annexed to that portion of Pæonia named Pelagonia in the Roman division. (Liv. XLV. 29.) But I do not think that we ought, with the writer of a geographical frag-

<sup>k</sup> Not. ad Hier. Synecd. p. 638.

ment, published in the Geogr. Min.<sup>1</sup>, to confound Heraclea with the city of Pelagonia, which is distinctly named by Hierocles, (p. 641.) and Malchus, a Byzantine historian; (Excerpt. de Legat. p. 81.) the Itineraries also always call this town Heraclea. The editor of the French Strabo says its ruins still retain the name of *Erekli*<sup>m</sup>. Stephanus speaks of a town called Lyncus; which is probably the same as Heraclea, unless he has mistaken the name of the district for that of a town. (v. Λύκος.)

Aqua Lyn-  
cestis.

More than one writer of antiquity has noticed some remarkable acidulous springs in the district of Lyncestis, which were said to inebriate those who drank the water in sufficient quantity:

Huic fluit effectu dispar Lyncestius amnis,  
Quem quicunque parum moderato gutture traxit;  
Haud aliter turbat, quam si mera vina bibisset.

METAM. XV. 329.

Theopompus, who is also quoted by Athenæus, placed these acidulated waters near the Erigonus. (Theopomp. ap. Plin. XXXI. 13. Aristot. Meteor. II. 3. Vitruv. VIII. 3. Senec. III. 20. Sotion. Paradox. Flum. p. 125. Tertull. de Anim. C. 50.) We are indebted to an early traveller for ascertaining the exact situation of this celebrated source. Dr. Brown, in his journey through Macedonia, says, "that, after leaving *Monastir*, and passing through "*Filorina*, he came to *Eceisso Verbeni*, where "there are acidulæ, of good esteem, the springs "large and plentiful".

<sup>1</sup> Huds. Geogr. Min. t. IV. p. 42.

<sup>m</sup> Tom. III. p. 102.

<sup>n</sup> A brief account of some Travels in Hungaria, Macedo-

nia, Thessaly, &c. by Edward Brown, M. D. Physician in Ordinary to his Majesty. Lond. 4to. 1673. p. 45.

## ORESTIS.

The Orestæ were situated apparently to the south-east of the Lyncestæ, and, like them, originally independent of the Macedonian kings, though afterwards annexed to their dominions. From their vicinity to Epirus, we find them frequently connected with that portion of northern Greece; indeed Steph. Byz. terms them a Molossian tribe. (v. 'Ορέσται.) Thucydides acquaints us, that the Orestæ, who were governed by a prince named Antiochus, furnished a supply of a thousand men in support of the expedition undertaken by Cnemus and the Ambraciots against Acarnania. (II. 80.)

At a later period the Orestæ became subject to the last Philip of Macedon; but, having revolted under the protection of a Roman force, they were declared free on the conclusion of peace between Philip and the Romans. (Liv. XXXIII. 34. and XLII. 38.)

The country of the Orestæ was apparently of small extent, and contained but few towns. Among these Orestia is named by Stephanus, who states it <sup>Orestia.</sup> to have been the birthplace of Ptolemy the son of Lagus. (v. 'Ορεστία.) Its foundation was ascribed by tradition to Orestes. This is probably the same city, called by Strabo Argos Oresticum, built, as he <sup>Argos</sup> affirms, by Orestes. (VII. p. 326. Cf. Theag. Maced. <sup>Oresticum.</sup> ap. Steph. Byz. v. 'Ορέσται et v. Ἀργος.) Hierocles also recognizes an Argos in Macedonia. (p. 641.)

Livy gives a description of Celetrum, which is <sup>Celetrum.</sup> perhaps the only town of Orestis, the situation of which can be identified with certainty. In his narrative of the first Roman campaign in Macedonia, he says the army made an incursion into Orestis,

and attacked the town of Celetrum, situated in a peninsula. A lake surrounded the walls, to which there was but one approach from the main land by a narrow path. Notwithstanding the strength of its position, it surrendered to the consul without resistance. (Liv. XXXI. 40.) These particulars agree perfectly with the information communicated by modern travellers respecting the lake of *Castoria*, in which there is a peninsula answering exactly to the historian's account. We may also collect from this passage, that the country of the Orestæ corresponds in many points with the territory of *Castoria*, a town of some extent, situated near the lake of Celetrum, to which it now gives its name°. Celetrum is perhaps the *Κελαινίδιον* of Hierocles<sup>p</sup>.

*Ægestæus  
Campus.*

Livy seems to assign to this district a spot called *Ægestæus Campus*, as Sigonius reads, referring to the *Ægestæi*, a Thesprotian people, noticed by Steph. Byz. (v. *Αἰγισταῖοι*;) but the MSS. have *Argestæus Campus*, which may be understood of Argos Oresticum. (Liv. XXVII. 32.)

*Stymphalis.*

South of Orestis was *Stymphalis*, annexed to Macedonia upon the conquest of that kingdom by the Romans, together with *Atintania* and *Elimiotis*. (Liv. XLV. 30.) I have already alluded to this country in my observations upon the *Stymphæi*, or *Tymphæi*, of Epirus. I there stated that I could not agree with Palmerius in thinking that the *Stymphalis* of Livy and other writers was to be confounded with the *Stymphæan* district, because we should then be obliged to correct, not only Livy, but

° Castoria is spoken of by Cantacuzenus, t. I. p. 171. See also Pouqueville, t. III. p. 5.

<sup>p</sup> Wesseling. ad Hierocl. p. 641.

Diodorus, who relates on one occasion, that Cassander encamped in the neighbourhood of Stymphalia, (XX.) and also Callimachus, who, speaking of the oxen of that territory, says,

..... καὶ εἰ Στυμφαλίδας εἶεν  
 Εἰναστιζομένοι, κερεαλκίης, αἱ μέγ' ἄρισται  
 Τέμνειν ὄλκα βαθεῖαν— HYMN. IN DIAN. 179.

and lastly, Ptolemy, who distinctly lays down such a district under the head of Stymphalia, (p. 84.) where he places a town named Gyrtona; mentioned, *Gyrtona*. it is true, by no other author; but that is not a sufficient reason for imputing to the geographer the gross error of meaning the Thessalian Gyrton<sup>9</sup>. Besides the Stymphalia of Arcadia, which was much better known, we are told by Stephanus that the *Ætolian Chalcis* once bore this appellation; indeed it seems not unlikely that the word *στύμφη* or *τύμφη*, in Archaic Greek, might denote a mountain or rock; the occurrence of those syllables being very rare, I believe, in the language, and indeed only to be found in such proper names as Stymphalus, Stymphæi or Tymphæi, Tymphrestus.

Stymphalia of Macedon must be placed on the borders of Illyria and Epirus, that is, adjoining the ancient Atintanes, who were also annexed to Macedonia by the Romans, with the Chaonians and the Tymphæi of Molossis. This will answer in modern geography to the district of *Konitza*, a flourishing town north of the *Zagora* mountains, and at no

<sup>9</sup> There were several towns of that name in Greece, and it is probable they were all Pelasgic. There is evidence of the Pelasgi Tyrrheni having founded

cities in the neighbouring district of Elimiotis; the Stymphalian Gyrtona was probably theirs also.

great distance from the source of the Aous, where Gyrtone may perhaps have formerly stood.

### ELIMEA.

To the east of Stymphalia was the country of Elimea or Elimiotis, which was at one time independent, but was afterwards conquered by the kings of Macedon, and finally included by the Romans in the fourth division of that province. (Thuc. II. 99. Liv. XLV. 30.)

From Xenophon we learn that Derdas was prince of Elimea at the time that war was carried on by the Lacedæmonians against Olynthus. (Hell. V. 2, 28.) This must be the son of Derdas whose name occurs so frequently in Thucydides. (I. 56. &c.) Though a mountainous and barren tract, Elimea must have been a very important acquisition to the kings of Macedon, from its situation with regard to Epirus and Thessaly, there being several passages leading directly into those provinces from Elimea; but of these we shall speak more at large under the head of Thessaly. The mountains which separated that country from Elimea were the Cambunii montes of Livy, (XLII. 53.) which cross nearly at right angles the chain of Pindus to the west, and that of Olympus to the east. The Canalovii montes of Ptolemy are probably a continuation of Pindus to the north, forming the boundary of Elimea to the west. The geographer places them at the source of the Haliacmon, (p. 82.) which, we know from Livy, flowed through that district. (XLII. 53.) Mention of Elymea also occurs in Strabo, VII. p. 326. Arrian. de Exped. Alex. I. 7. who writes it Elymiotis. Plutarch. Vit. Paul. Æmil. Ptolemy has assigned to

the Elimiotæ a maritime situation on the coast of Illyria, which cannot be correct, (p. 81.) but elsewhere he places them in the interior of Macedonia, (p. 83.) and writes the name Elymiotæ.

According to Stephanus, there was a town named Elimeia or Elimeum, which tradition reported to have been founded by Elymas, a Tyrrhenian chief. (v. *Ἐλίμεια*.) Ptolemy calls it Elyma. Livy probably alludes to this city in his account of the expedition undertaken by Perseus against Stratus, when that prince assembled his forces, and reviewed them at Elymea. (XLIII. 21.) This capital of Elimiotis stood perhaps on the Haliacmon, not far from *Greuno*.

*Æane*, another Macedonian town of Tyrrhenian origin, founded, as it was said, by *Æanus* the son of Elymas, king of that nation, (Steph. Byz. v. *Αἰανή*,) we suppose to have been situated in the vicinity of Elymea; some trace of the name seems to be preserved in that of *Vanitches*, which is a little to the east of *Greuno*.

The district named Eratyra by Strabo, and which he associates with Elimeia, (VII. p. 326.) is entirely unknown. It is possible the word may be corrupt, though the MSS. do not differ in their reading; the editor of the Oxford Strabo is of opinion that Tyrisa is meant; but that is very unlikely, as Tyrisa was a town of northern Macedonia.

### EORDÆA.

Contiguous to the Elimiotæ, as we collect more especially from Livy, were the Eordi or Eordæi, the name of whose country was Eordæa. Thucydides reports, that this people were dispossessed by the



Macedonians of their original settlements, which, however, still continued to bear the name of Eordia; and he further states, that a small remnant of this ancient race had established itself near Physca, which was apparently a town of Mygdonia. (II. 99. Cf. Steph. Byz. v. Ἐορδαῖοι.) There is in Stephanus a curious quotation from Suidas, a writer on Thessaly, relative to this people, which would be very important in proving that the population of Greece was principally derived from the north, could we rely on the authority of this ancient historian, who there asserts, that the Centauri and Leleges were formerly called Eordi. (v. Ἀμυρος. Cf. Strabo VII. p. 329.)

Herodotus states that the Eordi furnished troops for the army of Xerxes, of which a division probably passed through their country on its way to Thessaly. (Herod. VII. 185.)

It is chiefly from Livy, as I have before observed, that we are enabled to determine the position of the Eordi on the map of Macedonia. The first campaign of the Romans against Philip commenced, as we have seen, in the territory of the Lyncestæ; from thence the scene of war was, according to the historian, afterwards transferred to the territory of Eordæa; the Romans having forced the defiles which led from the valley of the Erigonus or Lyncestis into that part of the Macedonian dominions. (Liv. XXXI. 39. Cf. Polyb. XVIII. 6.) The reader of Thucydides, who has followed his account of the expedition of Brasidas in conjunction with Perdiccas against the Lyncestæ, and that of his skilful and bold retreat, when pressed by the Illyrians and deserted by his allies, (IV. 128.) will be interested in the mention of this defile; he will recognise, in the

narrow pass which connected Macedonia with the territory of Arrhibæus, the post which, according to Livy, was occupied by Philip and his troops, and which they in vain endeavoured to defend against the Roman legions. The Egnatian way must also have taken this direction, as we know from Strabo that it traversed part of Eordæa before it reached Edessa and Pella. I believe Cellæ is the only station on this great road which occurs in Eordæa; it is marked by the Jerusalem Itinerary and that of Antoninus twenty-eight miles from Edessa, the position of which is well known. We may therefore, by referring to the best modern map of this country, safely place Cellæ not far from the Khan of *Kirpini*, situated in the defile of which we have been speaking, and which is very accurately marked in the map alluded to. Cellæ is mentioned by Hierocles as a town of Macedonia Consularis. (p. 638.) At a short distance from thence was Arnissa, the first town of Macedonia which presented itself on quitting the Lyncestian territory, according to Thucydides in his account of the retreat of Brasidas. No other writer alludes to it, unless in Hierocles we ought to change Larissa into Arnissa. (p. 638.)

Hierocles leads us to suppose there was a town called Eordæa, but Wesseling thinks, with probability, that the passage refers to the district only. (p. 638. Cf. Plin. IV. 10.)

Lycophron enables us to add another town to those already named in Eordæa, where he says, (v. 1342.)

Χώραν τ' Ἑορδαῖν καὶ Γαλαδραῖον πέδον.

Galadra.

Stephanus, who quotes the line under the word Γαλαδραι, cites another verse from the same poet,

. . . . . Σᾶναι Γαλάδρης τὸν στρατηλάτην λύκον. v. 1444.  
 where the MSS. more commonly read *Χαράδρης*.

Galadrus  
mons.

Stephanus, however, would place it in Pieria, and speaks of mount Galadrus, which rose probably in its vicinity. Berkelius, who was but an indifferent geographer, has confounded this town with Chalastra near the source of the Axios. The ruins of Galadra are perhaps those which are pointed out near *Cogliana*, not far from the *Inidje Mauro*, or Haliacmon.

Begorrites  
lacus.

Livy, in describing a march of Perseus, king of Macedon, takes notice of a lake, which he calls Begorrites, in this part of Macedonia, (XLII. 53.) and modern maps, agreeably with his account, lay down a small lake named *Kitrini* in the vicinity of *Cogliana*.

#### PIERIA.

To the east and south-east of Eordæa and Elimea was Pieria, one of the most interesting parts of Macedonia; both in consideration of the traditions to which it has given birth, as being the first seat of the muses, and the birthplace of Orpheus; and also of the important events which occurred there at a later period, involving the destiny of the Macedonian empire, and many other parts of Greece.

The name of Pieria, which was known to Homer,

Πιερίην δ' ἐπιβᾶσα καὶ Ἡμαθίην ἑρατεινήν, IL. E. 226.

was derived apparently from the Pieres, a Thracian people, who were subsequently expelled by the Temenidæ, the conquerors of Macedonia, and driven north beyond the Strymon and mount Pangæus, where they formed a new settlement. (Thuc. II. 99. Herod. VII. 112.) The boundaries which historians and geographers have assigned to this province vary;

for Strabo, or rather his epitomizer, includes it between the Haliacmon and Axios. (VII. p. 330.) Livy also seems to place it north of Dium, (XLIV. 9.) while most authors ascribe that town to Pieria. Ptolemy gives the name of Pieria to all the country between the mouth of the Peneus and that of the Lydias; (p. 82.) and, in fact, if it was not to be so defined, we should not know under what division to class this extent of coast, which certainly appertains to Macedonia. Heródotus and Thucydides have not determined the limits of Pieria; but the former rather leads us to suppose he extended it to the Peneus. (VII. 131.) Upon the whole, therefore, it will be safer to adhere to the arrangement of Ptolemy. The natural boundary of Pieria towards Perrhæbia, the contiguous district of Thessaly to the west, was the great chain of Olympus, which, beginning from the Peneus, closely follows the coast of Pieria till beyond Dium, where it strikes off in a north-western direction towards the interior of Macedonia.

Of the vast and celebrated chain of Olympus, and the different passes by which it was traversed from Macedonia and Thessaly, I shall not now speak at length, as this subject belongs more properly to Thessaly.

Beginning then from the mouth of the Peneus, the first Macedonian town is Phila, situated apparently near the sea, at no great distance from Tempe. It was occupied by the Romans when their army had penetrated into Pieria by the passes of Olympus from Thessaly; (Liv. XLII. 67. and XLIV. 2. and 8.) and was built, as Stephanus informs us, by Demetrius son of Antigonus Gonatas, and father of Philip, who named it after his mother

Phila<sup>r</sup>. (v. Φύλα.) The ruins of this fortress are probably those which Dr. Clarke observed near *Platamona*, which he regarded as the remains of *Heracleum*<sup>s</sup>.

Heracleum.

Heracleum, or Heraclea, was five miles beyond Phila, and half way between Dium and Tempe, (Liv. XLIV. 8.) consequently the situation of *Platamona*, which is much nearer the Peneus, cannot apply to it; neither is it half way between Dium and that river, its distance from the latter town being not less than twenty miles; the Itinerary Table indeed allows twenty-four. Heracleum probably stood on the site of *Litochori*, midway between the mouth of the Peneus and *Standia*, which occupies the site of Dium, and five miles from *Platamona* or Phila. Livy informs us it was built on a rock which overhung a river. Scylax describes Heracleum as the first town of Macedonia after crossing the Peneus; but we must remember that at this period Phila did not exist. (Scyl. Periopl. p. 26.) Heracleum was taken in a remarkable manner by the Romans in the war with Perseus, as related by Livy. Having assailed the walls under cover of the manœuvre called *testudo*, they succeeded so well with the lower fortifications, that they were induced to employ the same means against the loftier and more difficult works; raising therefore the *testudo* to an elevation which overtopped the walls, the Romans drove the garrison from the ramparts, and captured the town. (XLIV. 9. Polyb. XXVIII. 11. et seq.) Pliny mentions the Apilas as falling into the sea on

Apilas fl.

<sup>r</sup> Sestini describes a rare coin from the king of Bavaria's collection, *Autonomi ΦΙ vel ΦΙΑΑ*. Victoria gradiens <sup>ΦΙ</sup> <sub>ΑΑ</sub> Clava in-

termedia. Monet. Vet. p. 38.

<sup>s</sup> Clarke's Travels, p. II. p. 302. Holland, t. II. p. 24.

this coast ; it is probably the same river at the mouth of which Heraclea was situated, now called the river of *Lithochori*. Beyond was the Enipeus, a name common also to a well-known river in Thessaly, as well as another in Elis. The Pierian Enipeus rises Enipeus fl. in mount Olympus, and, though nearly dry in summer, becomes a considerable torrent in winter from the heavy rains. Its rugged and steep banks, which in some places attained a height of 300 feet, served for a long time as a defence to the Macedonian army under Perseus, when encamped on its left bank, until Paulus Æmilius, by sending a considerable detachment round the Perrhæbian mountains, threatened the rear of the enemy, and forced him to abandon his advantageous position. (Liv. XLIV. 8. and 35. Plut. Vit. P. Æmil.) The modern name of this stream, according to Dr. Clarke, is *Malathria*†.

Five miles beyond stood Dium, one of the principal cities of Macedonia, and not unfrequently the residence of its monarchs. The earliest writers who allude to this city are Scylax (Peripl. p. 26.) and Thucydides. (IV. 78.) The latter says it was the first Macedonian town which Brasidas entered on his march from Thessaly. Livy describes it as placed at the foot of mount Olympus, which leaves but the space of one mile from the sea ; and half of this is occupied by marshes formed by the mouth of the river Baphyrus. The town, though not extensive, was abundantly adorned with public buildings, among which was a celebrated temple of Jupiter, and numerous statues. (XLIV. 6. and 7.) These decorations probably took place in the reign of Archelaus,

† P. II. p. 315.

who instituted public games here in honour of Jupiter Olympius. (Diod. Sic. XVII. 570. Steph. Byz. v. Δίων.) This town suffered considerably during the Social war from an incursion of the Ætolians under their prætor Scopas, who levelled to the ground the walls, houses, and gymnasium, destroying the porches around the temple, with the offerings, and every article used in the festivals, as well as all the royal statues. (Polyb. IV. 62.) It is evident, however, from Livy's account, that this damage had been repaired when the Romans occupied the town in the reign of Perseus. It was here that Philip assembled his army previous to the battle of Cynoscephalæ. (Liv. XXXIII. 3.) Dium, at a later period, became a Roman colony; (Ptol. p. 82.) Pliny terms it Colonia Diensis. (IV. 10.) Some similarity in the name of this once flourishing city is apparent in that of a spot called *Standia*, which answers to Livy's description<sup>u</sup>. Dr. Clarke however was not disposed to acquiesce in this opinion, and thought that it must have stood at *Katerina*<sup>x</sup>; but on this point I imagine that learned traveller was mistaken, as *Katerina*, or *Hateri*, which is the real name of the place, is doubtless the Hatera of the Tabula Theodosiana, one stage from Dium.

Hatera.

Baphyrus  
fl.

The Baphyrus is mentioned by several authors besides Livy. Lycóphron (v. 273.) thus alludes to it;

Κρατῆρα Βάγχου δόσεται, κεκλαυσμένος  
Νύμφαισιν αἱ φίλαντο Βηφύρου γάνος.

And the poet Arcestratus also speaks of a dainty fish caught in its waters.

<sup>u</sup> D'Anville, Geogr. Anc. p. 64.<sup>x</sup> Travels, P. II. p. 315.

Τεσθίδης ἐν ἄλῃ τῇ Πιερικῇ παρὰ χεῦμα  
Βαφύρου. καὶ ἐν Ἀμβρακίᾳ παμπληθείας ὄψει.

AP. ATHEN. VII. 130.

Pausanias says the real name of the river is Heli- Helicon fl. con, and that, after flowing for a distance of seventy-five stadia, it loses itself under ground for the space of twenty-two stadia; it is navigable on its reappearance, and is then called Baphyrus. (Pausan. Boeot. 30.) I may observe, that in the passage here quoted from Pausanias, he expressly states Dium to be in Pieria, as well as Archestratus above cited. In Ptolemy the name of this river is incorrectly written Pharybas. (p. 82.) According to Clarke, it is now known as the *Mauro nero*.

The same writer mentions, that near the source of the *Malathria* or Enipeus in mount Olympus is a *Palæo Castro*, at three hours distance from *Katerina*, where there are many ancient marbles and ruins. "We heard of this *Palæo Castro* in the whole of this route, but can form no conjecture as to its original history. That Dium was not there situate is evident, because Dium was only seven stadia from the sea." The same traveller "saw at *Katerina* a fine *soros* of white marble, which he was told had been brought from the *Palæo Castro* of *Malathria*, where there were others of the same nature, and a great quantity of ancient marbles; but that some Franks, visiting the spot three years before, and copying inscriptions, removed something, the real nature of which was not known; on which the agha, suspecting them of having discovered a treasure, had ordered as many of those marbles as could be broken to be destroyed, and the rest to be conveyed from the



“place.” Dr. Clarke supposes that one of the travellers above mentioned was Mr. Tweddell †.

Had the fruit of this interesting scholar's researches been preserved to us, we might perhaps have learned with certainty to what town these ruins belonged; but in the absence of such documents we may conjecture, that they are those of Libethra or Libethrium, a city, the name of which is associated with Orpheus, the Muses, and all that is poetical in Greece. “Libethra,” says Pausanias, “was situated “on mount Olympus, on the side of Macedonia; at “no great distance from it stood the tomb of Orpheus, respecting which an oracle had declared, “that when the sun beheld the bones of the poet “the city should be destroyed by a boar (ὁπρὸς σὺνδός) “The inhabitants of Libethra ridiculed the prophecy as a thing impossible; but the column of “Orpheus's monument having been accidentally “broken, a gap was made by which light broke in “upon the tomb, when the same night the torrent “named Sus, being prodigiously swollen, rushed “down with violence from mount Olympus upon “Libethra, overthrowing the walls and all the public and private edifices, and destroying every living “creature in its furious course. After this calamity, “the remains of Orpheus were removed to Dium;” (Pausan. Bæot. 30.) and Dr. Clarke observed near *Katerina* a remarkable tumulus, which he conceives to have been the tomb of Orpheus. This tumulus is of immense magnitude, of a perfectly conical form, and upon its vertex grow trees of great size. Pausanias says, the tomb of Orpheus was twenty stadia

Libethra.

Sus fl.

Orpheus tumulus.

† Clarke's Travels, P. II. s. 3. p. 318.

from Diium. (Bœot. 30. Apollod. Bibl. I. 3. 2) Whether Libethra recovered from the devastation occasioned by this inundation is not stated in any writer that I am acquainted with, but its name occurs in Livy, as a town in the vicinity of Diium before the battle of Pydna. After describing the perilous march of the Roman army under Q. Marcius through a pass in the chain of Olympus, he says, they reached, on the fourth day, the plains between Libethrum and Heracleum. (XLIV. 5.) The pass itself was called Callipeuce. Strabo also alludes to Libethra when speaking of mount Helicon, and remarks, that several places around that mountain attested the former existence of the Thracians of Pieria in the Bœotian districts. (IX. p. 409. and X. p. 471.) From these passages it would seem that the name of Libethrus was given to the summit of Olympus, which stood above the town. Hence the Muses were surnamed Libethrides as well as Pierides.

Nymphæ, noster amor, Libethrides.

VIRG. ECLOG. VII. 21.

Orpheus himself was said to have been born at Pimplea, a small place not far from Diium and Libethra. (Strab. loc. cit. et Epit. VII. 330.)

Πρώτᾳ νυν Ὀρφεὺς μνησώμεθα τὸν ῥά ποτ' αὐτῇ  
Καλλιόπῃ Θρήϊκι φατίζεται εὐνηθεῖσα  
Οἰαγρῷ σκοπιῆς Πιμπληΐδος ἄγχι τεκῆσθαι.

APOLL. ARGON. I. 23. ubi vid. Schol.

..... κεκλαυσμένος

Νύμφαισιν αἱ φίλαντο Βηφύρου γάνος,  
Λιβηθρίην δ' ὑπερβῆ Πιμπλείας σκοπὴν. LYCOPHR. v. 273.

Travellers, who have visited these shores so cele-

<sup>2</sup> Clarke's Travels, P. II. s. 3. p. 311.

brated in antiquity, dwell with admiration on the colossal magnificence of Olympus, which seems to rise at once from the sea to hide its snowy head among the clouds. Dr. Holland, who beheld it from *Litochori* at its foot, observes, " We had not before " been aware of the extreme vicinity of the town to " the base of Olympus, from the thick fogs which " hung over us for three successive days, while traversing the country ; but on leaving it, and accidentally looking back, we saw through an opening " in the fog a faint outline of vast precipices, seeming almost to overhang the place, and so aerial in " their aspect, that for a few minutes we doubted " whether it might not be a delusion to the eye. " The fog, however, dispersed yet more on this side, " and partial openings were made, through which, as " through arches, we saw the sunbeams resting on " the snowy summits of Olympus, which rose into a " dark blue sky far above the belt of clouds and " mist that hung upon the sides of the mountain. The transient view we had of the mountain " from this point shewed us a line of precipices of " vast height, forming its eastern front toward the " sea, and broken at intervals by deep hollows or ravines, which were richly clothed with forest trees. " The oak, chesnut, beech, plane-tree, &c. are seen " in great abundance along the base and skirts of " the mountain, and towards the summit of the first " ridge large forests of pine spread themselves along " the acclivities, giving that character to the face of " the mountain, which is so often alluded to by the " ancient poets <sup>a</sup>."

<sup>a</sup> Travels, t. II. p. 27.

χάρου καλλιστευομένα  
Πιερία Μούσειος ἔδρα,  
Σεμνὰ κλιτὺς Ὀλύμπου. EUR. BACCH. 407.

τάχα δ' ἐν τοῖς πολυδένδροι-  
σιν Ὀλύμπου θαλάμοις, ἐν-  
θα πότ' Ὀρφεὺς κιθαρίζων  
σύναγεν δένδρεα Μούσαις,  
σύναγεν θήρας ἀγρώτας. Ibid. 560.

Τὰν Πηνειοῦ σεμνὰν χώραν,  
Κρηπιδ' Ὀλύμπου καλλίσταν,  
Ὀλβῳ βρίθειν φάμαν ἤκου-  
σ' εὐθαλεῖ τ' εὐκαρπεῖα. EUR. TROAD. 214.

Ὅσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσῃ  
Πήλιον εἰσεσφύλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη. OD. A. 314.

Ter sunt conati imponere Pelio Ossam  
Scilicet, atque Ossæ frondosum involvere Olympum.  
GEORG. I. 281.

..... reboant sylvæque et magnus Olympus.  
Ibid. III. 223.

Nec metuens imi Borean habitator Olympi  
Lucentem totis ignorat noctibus Arcton.  
Hos inter montes media qui valle preuntur,  
Perpetuis quondam latuere paludibus agri:  
Flumina dum campi retinent, nec pervia Tempe  
Dant aditus pelago, stagnumque implentibus unum  
Crescere cursus erat: postquam discessit Olympo  
Herculea gravis Ossa manu, subitæque ruinam  
Sensit aquæ Nereus. LUCAN. VI. 341.

Among the mountains beyond Libethra was the *Petra*.  
fortress of *Petra*, the possession of which was dis-  
puted by the *Perrhæbi* of Thessaly and the kings of  
Macedon. (Liv. XXXIX. 26. and XLIV. 32.) It  
commanded a pass which led to Pythium in Thes-  
saly by the back of Olympus. By this road P.  
Æmilius was enabled to throw a detachment in the

rear of the Macedonian army encamped on the Enipeus, after having conquered Petra. (XLV. 41.)

**Pydna.** In following the coast from Dium we come to Pydna, celebrated for the decisive victory gained by P. Æmilius over the Macedonian army under Perseus, which put an end to that ancient empire. The earliest mention of this town is in Scylax, who styles it a Greek city, (p. 26.) from which it appears to have been at that time independent of the Macedonian princes. Thucydides speaks of an attack made upon it by the Athenians before the Peloponnesian war. (I. 61.) It was afterwards taken by Archelaus king of Macedon, who removed its site twenty stadia from the sea, as Diodorus Siculus asserts, (XIII. 356.) but Thucydides states, that it had been long before that period in the possession of Alexander the son of Amyntas, and that Themistocles sailed from thence on his way to Persia. (I. 137.) After the death of Archelaus, Pydna again fell into the hands of the Athenians, but the circumstances of this change are not known to us; Mr. Mitford is inclined to think it occurred during the reign of Philip, and makes the first rupture between that sovereign and the Athenians the consequence of that event<sup>b</sup>; but this I believe is unsupported by any direct testimony; all that we know is, that Athens was at some time or other in possession of Pydna and the adjoining towns, (Demosth. Phil. I. p. 41. Theopomp. Frag. ap. Ulpian. et Suid.) but that it was afterwards taken from them by Philip, and given to Olynthus. (Diod. Sic. XVI. 517. Demosth. Olynth. I. p. 13.) The next fact relative to Pydna, which is recorded

<sup>b</sup> Hist. of Greece, t. VII. ch. 35. p. 361.

in history, is posterior to the reign of Alexander the Great, whose mother Olympias was here besieged by Cassander; and all hopes of relief being cut off, by an entrenchment having been made round the town from sea to sea, famine at length compelled Olympias to surrender, when she was thrown into prison, and soon after put to death. (Diod. Sic. XVIII. 697.)

The events which led to the battle of Pydna between Perseus and P. Æmilius have been already noticed in the historical abstract at the head of this section; the details will be found in Livy, XLIV. 41. and Plutarch Vit. P. Æmil. The latter speaks of two small rivers which fall into the sea near Pydna, the Æson and Leucus, and a mountain named Olocrus: their modern appellations are unknown to me. The other writers who mention Pydna are, Scymn. Ch. 625. Mela, II. 3. Stephanus Byz. v. Πύδνα, Ptolemy, p. 82. and the Epitomizer of Strabo, who says, that in his time it was called *Kitros*, (VII. p. 509.) as likewise the Scholiast to Demosthenes; and this name is still attached to the spot at the present day. Dr. Clarke observed at *Kitros* a vast tumulus, which he considered, with much probability, as marking the site of the great battle fought in these plains<sup>c</sup>.

Beyond Pydna was a considerable forest named Pieria, as we learn from Livy, (XLIV. 43.) which may have furnished the Pierian pitch alluded to by Herodotus. (IV. 195. Cf. Plin. XIV. 21.)

About forty stadia north of Pydna, according to the Epitomist of Strabo, (VII. p. 330.) was Methone, Methone.

<sup>c</sup> P. II. s. 3. p. 326. Holland's Travels, t. II. p. 36.

a city celebrated in history from the circumstance of Philip's having lost an eye in besieging the place. (Strab. loc. cit. Diod. Sic. XVI. 528. Demosth. Olynth. I. 9.) That it was a Greek colony, we learn from Scylax, Peripl. (p. 26.) and also Plutarch, who reports, that a party of Eretrians settled there, naming the place Methone, from Methon, an ancestor of Orpheus: he adds, that these Greek colonists were termed Aposphendoneti by the natives. (Quæst. Græc.) It appears from Athenæus, that Aristotle wrote an account of the Methonæan commonwealth. (VI. 27.) This town was occupied by the Athenians, towards the latter end of the Peloponnesian war, with a view of annoying Perdiccas by ravaging his territory, and affording a refuge to his discontented subjects. (VI. 7.) When Philip the son of Amyntas succeeded to the crown, the Athenians, who still held Methone, landed there three thousand men, in order to establish Argæus on the throne of Macedon: they were however defeated by the young prince, and driven back to Methone. Several years after, Philip laid siege to this place, which at the end of twelve months capitulated. The inhabitants having evacuated the town, the walls were razed to the ground. (Diod. Sic. XVI. 528.)

There was another Methone in Thessaly, noticed by Homer, and which must not be confounded with the Macedonian city, an error into which Stephanus Byz. seems to have fallen. (v. *Μεθώνη*.) Dr. Clarke and Dr. Holland concur in supposing that the site of Methone answers to that of *Leuterochori*<sup>d</sup>, the distance from that place to *Kitros*, or Pydna, agreeing with the forty stadia reckoned by Strabo.

<sup>d</sup> P. II. s. 2. p. 330. Holland, t. II. p. 37.

About ten or twelve miles further is the mouth of the Haliacmon, a large and rapid stream descend-<sup>Haliacmon fl.</sup> ing from the chain of mountains to which, as I have already observed, Ptolemy gives the name of Canalovii. The modern name of this river is *Jnidje-Caraseou*, or *Jenicora*, according to Dr. Brown, who must have crossed it in its course through Elimea<sup>c</sup>. Dr. Clarke calls it *Inje-Mauro*<sup>f</sup>. The Epitomist of Strabo seems to place the Haliacmon soon after Dium, (VII. p. 390.) as does also Ptolemy. (p. 82.) This is however an error, which apparently misled Dr. Holland, who imagined he had forded this stream about two miles beyond *Katrina*; but what he speaks of is probably the Baphyrus of Livy and Pausanias<sup>g</sup>; for, embarking at *Leuterokori*, he could not possibly have seen the Haliacmon, which falls into the sea to the north of that place. Scylax clearly places it after Methone. (p. 26.) Cæsar, in describing some military operations in the vicinity of this river between a part of his army under Domitius and some troops of Pompey commanded by Scipio, states, that it formed the line of demarcation between Macedonia and Thessaly. (Bell. Civ. III. 36.)

The interior of Pieria is little known to us, but its topography may receive some illustration from a passage of Livy, and the Table Itinerary. The historian mentions an incursion made in that direction by the Roman army under Q. Marcius, after occupying Dium, in the third campaign against Perseus.

<sup>c</sup> Travels, p. 46. So also the editors of the French Strabo, t. III. p. 124.

<sup>f</sup> P. II. s. 2. p. 334. Lucas calls it *Carasemen* "à une lieue

" de la on passe la riviere de  
" *Carasemen* qui est aussi grosse  
" que la Seine." 3<sup>eme</sup> Voyage,  
liv. I. p. 40. ed. 12°.

<sup>g</sup> T. II. p. 31.



Mitya fl.

He says, that the consul, having reached the river Mitya on the first day, arrived on the next at a town named Agassa, which surrendered without resistance. Another march brought him to the river Ascordus, near which he encamped; but finding that the further he advanced, the greater was the scarcity of provisions for his army, he soon found it advisable to return to Dium. (XLIV. 7.) It is plain, I imagine, that this march of three days to the north of Dium could not be along the coast we have just described; for in that case the names of Pydna, Methone, and the Haliacmon would have occurred, instead of places of which we have never before or since heard. The Table Itinerary will however afford us some assistance in unravelling this difficulty, and explaining Livy, or rather Polybius, whom he closely follows. This document furnishes us with the details of a road from Dium to Berœa in Macedonia, which, I think, can be no other than the route followed by the Roman consul. The names are miserably corrupt, but it is not very difficult to restore them, with the assistance of Livy and other ancient writers. For instance, Dium is written Biuin; mount Olympus, Anamo; the Ascordus, Acerdos, &c.: but those who are acquainted with Itineraries will easily acknowledge the identity of these names, notwithstanding their disguise. The first stage then from Dium in the Table is Hatêra, which, as I have before stated, can be no other than *Khateri*, or *Khaterin*, as the natives call it, and which Dr. Clarke conceived to be Dium. The distance given in the Itinerary from Dium to Hatêra is twelve miles; though, as it is only seven from *Standia* to *Khateri*, it is probable we ought to cor-

rect twelve to seven: beyond was the river *Mityis*, mentioned by *Livy*; after which, the road, striking off into the mountains, crosses *Olympus*, which is called *Anamo* in the *Itinerary*, the distance from *Hatera* to that mountain being twelve miles. This pass over *Olympus* I imagine to be the same pursued by *Scipio Nasica*, when despatched by *P. Æmilius* to attack the rear of the Macedonian army encamped on the *Enipeus*; and it seems to be still frequented, there being a monastery dedicated to *S<sup>t</sup>. Denis* on the road. *Petra* must have been in this direction. About seven miles beyond *Olympus* the *Itinerary* names *Bada*, which I conceive to be a corruption for *Bala*, or *Balla*, a town which *Ptolemy* <sup>*Balla vel Valla.*</sup> places in the interior of *Pieria*. (p. 84.) *Pliny* calls it *Valla*. (IV. 10.) *Steph. Byz.*, who writes *Βάλλα*, quotes a fragment of an author named *Theagenes*, who, in treating of the history of Macedonia, stated, that one of its kings had transferred the inhabitants of this town to a place called *Pythium*, which was in *Thessaly* at the foot of *Olympus*, as we shall see in the description of that country, and therefore very near the *Bada* of the *Itinerary*, which confirms my correction into *Balla*. The situation of *Balla* agrees, I conceive, nearly with that of *Servia*, or *Servitza*, which commands a remarkable pass leading from Macedonia into *Thessaly*<sup>h</sup>, now known as the defile of *Saranta Poros*.

*Phylace* is another town in the interior of *Pieria*, <sup>*Phylace.*</sup> according to *Ptolemy*, (p. 84.) and of which *Pliny*

<sup>h</sup> *Dr. Browne*, on his way from Macedonia into *Thessaly*, says, "After passing the river *Injecora*, we came to *Sarvitza*, a noted place, built partly upon a hill and partly in the plain; there is also a castle upon a very high rock not far from hence." *Travels*, p. 46.

also makes mention. (IV. 10.) Some similarity to the ancient name is discoverable in that of *Phili*, situated on the Haliacmon, somewhat to the west of *Servitsa*<sup>1</sup>. More to the north was the town of Agassæ, which was occupied by the Roman army under Marcius, as Livy informs us, on the march which he describes; it was subsequently given up to plunder, by order of P. Æmilius, after the battle of Pydna, in consequence of having revolted to Perseus after its surrender. (XLV. 27.) Professor Mannert supposes Agassæ to be the same town as the *Ægæa* of Ptolemy, which he places to the south of Berœa, (p. 84.) and the conjecture seems plausible. The ruins, laid down in modern maps near *Cojani*, on a small river falling into the Haliacmon, may be thought to belong to this ancient place. The Itinerary does not name Agassæ, but notices a spot called Arabos, twenty miles beyond Bada, or Balla, and Acerdos, which is fifteen miles from Arabos: this I conceive to be the Ascordus of Livy; the modern name, according to the maps, is *Vendjia*, distant twelve miles from Berœa.

### BOTTIÆA.

The name of Bottiæa, or Bottiæis, was anciently given to a narrow space of country situated between the Haliacmon and Lydias, as Herodotus informs us, (VII. 127.) but in another passage he extends it beyond the Lydias as far as the Axius. The Bottiæi had been, however, early expelled from this district by the Macedonian princes, and had retired to the other side of the Axius, about Therme and

<sup>1</sup> Pouqueville mistook the ruins of this town for those of Phila, t. II. p. 501.

Olynthus, (Herod. VIII. 127.) where they formed a new settlement with the Chalcidians, another people of Thracian origin, occupying the country of Chalcidice, and with them were engaged in hostilities with the Athenians, who held Potidæa during the Peloponnesian war. (Thuc. I. 77. II. 79. et 99.) We find the name of Bottisea also in Polybius, V. 97. Livy, XXVI. 25. Scymn. Ch. 622. and Strabo, Epit. VII. p. 330. The first town on the coast, after crossing the river Haliacmon, is Alorus, seventy stadia <sup>Alorus.</sup> from Methone, according to the Epitome of Strabo, VII. 330. Scylax, Peripl. p. 26. Plin. IV. 10. Mel. II. 8. Steph. Byz. says it was situated in the farthest recess of the Thermæan gulf. (v. Ἀλαρος.) We hear in Diodorus of a certain Ptolemy of Alorus, who on one occasion pretended to the crown of Macedon. (XIV. 497.) Alorus must have stood near *Capsochori*, on the left bank of the Haliacmon. Beyond is the Ludias, now *Carasmiak*, which united <sup>Ludias fl.</sup> its stream with that river, as we are informed by Herodotus, (VII. 127.) a statement which might have been correct in the historian's time, but which is at variance with the geographical information derived from other writers, as well as with the report of modern travellers. The fact is, that the junction takes place, not with the Haliacmon, *Inje-Cora*, or *Carasou*, but with the Axios, which falls into the gulf somewhat more to the north; but there are traces of the course of the Ludias distinct from that of the Axios or the Haliacmon. And it may be observed, that Scylax mentions the Ludias apart from the neighbouring rivers, (Peripl. p. 26.) as does also the Epitomist of Strabo, who states, however, that the waters of the Axios communicated with

those of the Ludias by means of a lake. (VII. 330.) An error exists in this last geographer, which should be pointed out, as it has escaped the notice of his commentators. I allude to the mention of the river Erigonus in conjunction with the Ludias. We know from Livy that the Erigonus had its source in the Pæonian mountains, and that, after flowing through Pelagonia and Deuriopus, districts of Pæonia, it mingled its waters with those of the Axios. (XXXIX. 53.) This Strabo himself confirms. (VII. p. 327.) So that unless there were two rivers named Erigonus in Macedonia, which is not probable, there must be some inaccuracy either in the latter author or his Epitomist. Now, as he asserts also that the Ludias commenced only with the lake above mentioned, near which Pella was situated; and as this lake receives the waters of a very considerable river, named *Vistritza*, flowing from the mountains of ancient Orestis and Eordæa, this must be the stream improperly called Erigon by that geographer.

Æstræus fl. D'Anville in his Map calls it Æstræus; which is doubtless correct, there being considerable analogy between this name and the modern *Vistritza*. The course of the Æstræus, according to Ælian, ran between Berrhœa and Thessalonica. (Hist. Anim. XV. 1.)

Euripides has beautifully introduced the mention of the Ludias in his *Bacchæ*; a play which, from its numerous allusions to Pieria and the scenery of this coast, was probably written during his residence at the Macedonian court:

μάκαιρ' ὦ Πιερίᾳ,  
σέβεται σ' Εὐϊός, ἥξει  
τε χορεύσων ἅμα Βαχχέυ-

μασι· τὸν τ' ὠκυρόαν  
 διαβὰς Ἄξιον εἰλυσ-  
 σομένης Μαινάδας ἄξει,  
 Λυδῖαν τε, τὸν τᾶς εὐδαιμονίας  
 βροτοῖς ὀλβοδόταν, πατέρα τε  
 τὸν ἔκλυον εὐῖππον χώραν ὕδασιν  
 καλλίστοισι λιπαίνειν.

ver. 565.

(Cf. Æsch. de Fals. Legat. 131. Cf. Harpocrat. Ptol. p. 82.) Its modern name is *Caraingé*, according to Lucas<sup>1</sup>, but in Dr. Clarke we find it *Mauros-mack*<sup>k</sup>, and in modern maps *Caraismak*.

Herodotus places in Bottiæa the town of Ichnæ, Ichnæ. which perhaps stood near the mouth of the Ludias. (VII. 123. Cf. Hesych. v. Ἰχναῖν. Mel. II. 3. Plin. IV. 10.) From other authors cited by Stephanus, (v. Ἰχναί,) it appears that the name was sometimes written Achnæ: there was also another city so called in Thessaly.

At the distance of one hundred and twenty stadia from the mouth of the Ludias was Pella, one of the Pella. most ancient and celebrated cities in Macedonia. (Strab. Epit. VII. p. 330.) Herodotus ascribes it to Bottiæa, (VII. 123.) but Ptolemy, to Emathia. (p. 82.) We are told by Demosthenes that Pella was but a small and insignificant place before it became the birth-place of Philip, (de Cor. 83. Aristid. I. Panath. Liban. in Vitup. Phil. p. 104.) Scylax, however, who is an older writer, says the Ludias is navigable up to Pella, where is the royal palace. (Peripl. p. 26.) It is probable, however, that Philip considerably enlarged and embellished his native city, as did also his son Alexander, who was likewise born there. (Lucian. Alex.) Stephanus Byz. reports, that its

<sup>1</sup> 3<sup>e</sup>me Voyage, l. I. p. 40. ed. 12<sup>o</sup>.<sup>k</sup> P. II. s. 2. p. 334.

more ancient appellation was *Bunomus* and *Bunomeia*, which it exchanged for the name of its founder *Pellas*, (v. Πέλλα.) From the time of Philip and Alexander, it was the constant residence of the kings of Macedon, as we learn from Livy, who frequently mentions it as the abode of Philip son of Demetrius, (XXVI. 25.) as well as that of Perseus. It was here that the latter held the council in which war was determined upon against Rome. (XLII. 51.)

The same historian has given a very exact description of its situation, which is no doubt taken from Polybius. (XLIV. 46.) "It is placed," he says, "on a hill sloping to the south-west, and is surrounded by marshes, caused by the inundation of a lake, so deep as to be impassable either in summer or winter. In that part nearest the city a great work has been constructed, rising like an island, and sustaining a fortification, which thus remains uninjured by the water. At a distance it appears to join the city wall, with which, however, it is only connected by a bridge thrown over the river, that separates the fortress from the town. This serves to secure the place from all external attacks; and were any state prisoners confined there, they might be easily guarded by that one outlet. Here was deposited the royal treasury, which amounted to only three hundred talents on the surrender of the city to P. Æmilius after the battle of Pydna." (Cf. Polyb. XXIX. 3.) That Pella was situated near a lake we learn also from Archestratus, who commends the fish caught in its waters:

τὸν χρόμιν ἐν Πέλλῃ λήψῃ μέγαν, (ἔστι δὲ πῖον  
 ἂν θέρος ἦ. AP. ATHEN. VII. 315.

This lake received the Ludias, and also a rivulet called Borborus, as we learn from Plutarch, who <sup>Borborus</sup> cites an epigram by Theocritus of Chios against Aristotle, of whom he sarcastically observed,

. . . . . εἴλετο νάειν

ἀντ' Ἀκαδημίας Βορβόρου ἐν προχαῖς.

(Plut. de Exil. p. 603.) The baths of Pella were said to be injurious to health, producing biliary complaints, as we are informed by the comic poet Macho in Athenæus, VIII. 41.

Στρατόνικὸς ἀπεδήμησεν εἰς Πέλλαν ποτὶ,  
ὃς παρὰ πλεόνων ἔμπροσθε τοῦτ' ἀκηχοῶς,  
ὥς σπληνητικὸς εἴωθεν ἢ πόλις ποιεῖν  
ἐν τῷ βαλανείῳ—

Pella, under the Romans, was made the chief town of the third region of Macedon. (Liv. XLV. 29.) It was situated on the Via Egnatia, according to Strabo (VII. p. 323.) and the Itineraries. From the coins of this city we may infer that it was colonized by J. Cæsar. Under the late emperors it assumed the title of COL. JUL. PELLA<sup>1</sup>; and it is probable, as Manert has observed, that in the reign of Diocletian this name was exchanged for that of Diocletianopolis, which we find in the Antonine Itinerary, p. 330.<sup>m</sup> Its ancient appellation, however, still remained in use, as may be seen from Jornandes R. Get. 56. and Hierocles Synecd. p. 638. The ruins of Pella are yet visible on the spot called *Palatisa*, or *Alaklisi*, by the Turks. “Il ne reste plus de Pella,” says Beaujour, “que quelques ruines insignifiantes; mais “on voit encore le pourtour de son magnifique port,

<sup>1</sup> Sestini Monet. Vet. p. 37. The more ancient coins in gold and silver have the epigraph

ΠΕΛΑ and ΠΕΛ.

<sup>m</sup> Geogr. t. VII. p. 479.



“ et les vestiges du canal qui joignoit ce port à la  
 “ mer par le niveau le mieux entendu. Les mosquées  
 “ de *Jenidjé* ont été bâties avec les débris des palais  
 “ des rois Macédoniens<sup>a</sup>.”

*Spelæum.* Near Pella was a spot called Spelæum, where P. Æmilius remained two days on his return from Amphipolis, as we learn from Livy, XLV. 33.

### EMATHIA.

*Ægæ vel  
Edessa.*

It has been already observed that Emathia was the most ancient name applied to Macedonia by the Greek writers, it will not therefore be necessary to repeat the various accounts which have been delivered respecting the origin of that appellation. I shall here only remark, that Polybius and Livy expressly assert Emathia to have been formerly called Pæonia, though Homer certainly mentions them as two distinct countries; but it is not improbable that Emathia may have belonged to Pæonia in former times. (Polyb. Frag. XXIV. 8. Liv. XL. 111.) At all events we are assured that it was in this district that the Temenidæ, who, as we have seen, came from Argos, first established their empire. *Ægæ*, or *Ægæa*, according to Justin, was the city occupied by Caranus on his arrival in the country, (VII. 1.) and it continued apparently to be the capital of Macedonia, until the seat of government was transferred to Pella; even after this event it remained the place of sepulture for the royal family, since we are told that Philip and Eurydice, the king and queen of Macedon, who had been put to death by Olympias, were buried here by Cassander. (Athen. IV. 41.

<sup>a</sup> Tableau du Commerce de la Grèce, t. I. p. 87.

Diod. Sic. XVIII. 699.) Pausanias states that Alexander was to have been interred there, (Attic. 6.) and when Pyrrhus king of Epirus had taken and plundered the town, he left there a body of Gauls, who opened the royal tombs in hopes of finding treasure. (Diod. Sic. Excerpt. 267.)

When the Athenians undertook to support Argæus in his pretensions to the crown of Macedon, they advanced towards Ægæ from Methone, but were defeated by Philip. (Diod. Sic. XVI. 511.) It was here that Philip was assassinated by Pausanias whilst celebrating the marriage of his daughter Cleopatra with Alexander king of Epirus. (Diod. Sic. XVI. 557. and 559.) This city is frequently mentioned by the Greek writers under the name of Edessa; nor is it certain which of the two appellations is the more ancient. (Polyb. V. 97. Dexipp. ap. Syncell. p. 268. Strab. VII. p. 323.) Livy styles it "nobilis urbs." (XLV. 30.) Steph. Byz., under the head of Ægæ, observes that it was also called *Μηλοβότεια*; but he acknowledges likewise the name of Edessa; (v. Ἐδεσσα;) and this is always used by later writers. (Ptol. p. 84. Hierocl. Synecd. p. 638.) From the Itineraries, as well as Strabo, we learn that it stood on the Via Egnatia, thirty miles west of Pella; and it is generally agreed, that the town called *Vodina*, situated on the river *Vistritza*, which issues from the lake of *Ostovo*, represents this ancient city; but it may be observed, that the name of *Bodena* appears to be as old as the Byzantine historians. (Cedrenus, t. II. p. 705. and Glycas, p. 309.) Dr. Clarke in his Travels quotes a letter from Mr. Fiolt of Cambridge, who had visited *Vodina*, and which leaves no doubt as to its identity

with Edessa. He says "it is a delightful spot. "There are sepulchres cut in the rock, which the "superstitious inhabitants have never plundered, "because they are afraid to go near them. I went "into two, and saw the bodies in perfect repose, "with some kinds of ornaments, and clothes, and "vases. There is a beautiful inscription in the "town. The fall of waters is magnificent".

Between Edessa and Pella the Jerusalem Itinerary notices a station under the name of Scurio, concerning which Wesseling has not been able to arrive at any satisfactory conclusion. (p. 606.) I am inclined to think it the town of Scydra, which Ptolemy ascribes to Emathia. (p. 84. Cf. Steph. Byz. v. *Σκυδρα*. Plin. IV. 10.) Strabo calls it Kydræ, and states that it belongs to the Byrsi, a name which, I conceive, Casaubon has improperly altered in the text to Brygi; for Steph. Byz. evidently reads *Κύδραι πόλις τῶν Βυρσῶν*. It is true that the same writer elsewhere seems to call this people Brysi, or Brusi, and the part of Emathia which they inhabited Brusi; and again we hear of the Bræsi in Macedonia, who are probably of the same tribe. Since the Jerusalem Itinerary places Scurio half way between Edessa and Pella, that is, fifteen miles from each, it must have stood not far from *Vistrissa*, and near the river of the same name.

The town of Mieza, to the south of Scydra, derived its name, according to Theagenes, as quoted by Steph. Byz., (v. *Μιέζα*), from Mieza, granddaughter of Ma-

<sup>n</sup> Clarke's Travels, p. II. s. 3. p. 341. See also Beaujour, Tabl. du Com. de la Grece, t. I. p. 128. The coins of Edessa are

imperial only with the epigraph ΕΔΕΣΣΑΙΟΝ, or ΕΔΕΚΚΑΙΟΝ. *Sest. Mon. Vet.* p. 37.

cedon ; he also states that it was formerly called Strymonium. Alexander, in consequence of the destruction of Stagira, is said to have established a school for the exiled Stagirites at Mieza in honour of Aristotle. (Plut. Vit. Alex.) Mieza is noticed by Pliny, IV. 10. In Jornandes (Rer. Get. C. 56.) the place called Mediana is no other, I imagine, than the town in question : of its modern name and situation I have no knowledge ; but I should be inclined to look for it near *Cailari*, or *Sarigeul*. Stephanus Byz. under Mieza mentions the Olganus as a river of this part Olganus fl. of Macedonia ; this may be the present *Polova*. Holstenius, in his notes to Stephanus, observes, that Dioscorides speaks of a river and mountain of Macedonia called Olcimus.

Olcimus  
mons et fl.

Cyrius, which follows Mieza in Ptolemy's list of Emathian towns, p. 84. is doubtless the Cyrrhus Cyrrhus. of Thucydides. That historian, when describing the irruption of Sitalces king of the Odrysæ into Macedonia, at the beginning of the Peloponnesian war, says he only penetrated into the country situated to the left of Cyrrhus and Pella. (II. 100.) Hence it would seem that Cyrrhus was at no great distance from the latter city. There is a *Palæo Castro* about sixteen miles north-west of Pella, which is very likely to be Cyrrhus°. Wesseling thinks that Diodorus alludes to the Macedonian Cyrrhus, (XVIII. 589.) where he speaks of a temple of Minerva built there by order of Alexander<sup>p</sup>. Hence the title of *Κυρρήστis*, noticed both by Strabo and Stephanus.

° Sestini (Monet. Vet. p. 37.) describes some very rare medals with the epigraph KIEPIEION, which he ascribes to

this *Palæo Castro* ; but the reading should be KΤΠΙΕΙΟΝ.

<sup>p</sup> Ad Itin. Hieros. p. 606.

But these writers allude to a town of Syria also called Cyrrhus: this was probably named after the Macedonian city. Pliny speaks of the latter, IV. 10. Stephanus states, that part of the district in which Cyrrhus was situated bore the name of Man-

Mandarae. (v. *Μανδραί.*)

Livy speaks of a town of Macedonia, to which he gives the name of Citium, (XLII. 51.) where Perseus assembled his army with great pomp when about to open the campaign against the Romans. It was apparently near Pella, and was celebrated for the worship of Minerva Alcides, (perhaps Alcides, as Turnebus conjectures.) This mention of Minerva has led some commentators to think the name of the place corrupt, and that Cyrrhus was the town here alluded to<sup>9</sup>.

Idomene. Idomene, as we learn from Thucydides, was situated to the north of Cyrrhus, on the borders of Pæonia. (II. 100. Cf. Ptol. p. 84. Plin. IV. 10. Steph. Byz. v. *Ἰδομεναί* et *Εἰδομενή*. Hierocl. 639.) The Tabula Theodosiana places it on a road leading from Stobi in Pæonia to Thessalonica; and some modern maps lay down a spot named *Idomeni* in this direction. This town, according to the Greek historian above cited, was the first place taken by Sitalces king of the Odrysæ in his invasion of Macedonia; he afterwards made himself master of Gortynia and Atalante. Gortynia is noticed by Ptolemy as a town of Emathia; he places it somewhat to the south of Idomene, but writes the name Gordenia: Steph. Byz., Gordynia. The Atalante of Thucydides is probably the town called Allante by Pliny

Atalante  
vel Al-  
lante.

<sup>9</sup> Mannert, Geogr. t. VII. p. 490.

(IV. 10.) and Steph. Byz.; the latter says Theopompus named it Allantium. Europus, also mentioned by Thucydides, is placed by Pliny on the Axius. (IV. 10.) Ptolemy does not ascribe it to Emathia, but to a district he calls Matia. (p. 84.) But according to Pliny there was another Europus, situated on the river Rhædias, (perhaps Ludias,) IV. 10. of which Strabo also speaks. (VII. p. 327.) The Europus with which we are at present occupied was besieged by Sitalces. Nothing further is known of its history, than that it existed in the seventh century, as we find it in the list of Macedonian towns, with which we are furnished in the Synecdemus of Hierocles. p. 638.

Tyrisa is the last place to be noticed in the northern portion of Emathia. Ptolemy and Pliny (IV. 10.) are the only authors who mention this ancient town; the situation of which would be best ascertained from the Tabula Theodosiana, if we might identify it with the station laid down by that Itinerary under the name of Tauriana, on the road leading from Pæonia to Thessalonica, and twenty-three miles from that city. In that case it would answer nearly to the site now called *Aurethissar*, or *Deurethissar*, on the left bank of the Axius, or *Vardari*<sup>r</sup>. To the south of the present district was a more considerable town than those to which our attention has lately been drawn, and with which our description of Emathia will conclude; I mean Berrhoëa, or Berœa, a city of great antiquity, and often mentioned by the early writers. We learn from

<sup>r</sup> The following description of the coins of Tyrisa is given by Sestini Monet. Vet. p. 38.

“ TYRISSA. Auctonomi. E-pigraphe. TYRI. ΒΟΥΤΡΟΦΗ-  
“ ΔΟΥ. AR. RRR.”

the Tabula Theodosiana it was thirty miles to the south of Pella, thirty-five from Dium, and, according to the Antonine Itinerary, fifty-one from Thessalonica. Its situation, as is generally agreed, answers to that of the present *Kara Veria*.

Towards the commencement of the Peloponnesian war, the Athenians, who were engaged in hostilities with Perdiccas king of Macedon, endeavoured to make themselves masters of Berrhœa, but failed in the attempt. (Thuc. I. 61.) Scymnus of Chios styles it, together with Pella, πόλις ἐπιφανεστάτη. (624.) Berrhœa surrendered to the Roman consul after the battle of Pydna, (Liv. XLIV. 45.) and was assigned, with its territory, to the third region of Macedonia. (XLV. 29.) Some interesting circumstances respecting Berœa are to be found in the Acts of the Apostles. St. Paul, on quitting Thessalonica, where his enemies had stirred up the people against him, withdrew secretly to Berœa by night, and, on arriving there, went into the synagogue of the Jews with Silas. "These were more noble," says the sacred historian, "than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berœa, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea." (Acts xvii. 11.) We are told elsewhere, that Sopater, a native of this town, accompanied St. Paul to Asia. (Acts xx. 4.) Mention

of Berœa occurs also in Steph. Byz. (v. Βερεΐα. Lucian. Asin. 34. Simm. Anthol. IV. p. 22, 24. Antipat. Sidon. Epigr. III. p. 600. Plin. IV. 10. Ptol. p. 84. and Hierocles, p. 638.)

The Epitome of Strabo reports, that Berœa stood at the foot of mount Bermius. (VII. p. 330.) This <sup>Bermius</sup> <sup>mons.</sup> mountain, observes Herodotus, is inaccessible, on account of the cold. Beyond it were the gardens of Midas, in which roses bloomed spontaneously, each flower having sixty leaves, and surpassing in fragrance every other sort. It was in this part of Macedonia that the Temenidæ first established themselves. (VIII. 138. Cf. Conon. ap. Phot. Cod. 186. c. 1.) Mount Bermius appears to be a continuation of the great chain of Olympus; the modern name is *Xero Livado*.

### MYGDONIA.

This province of Macedonia appears to have extended from the river Axios to the lake Bolbe, and at one period even to the Strymon. (Herod. VII. 123. Thuc. I. 58.) It originally belonged to the Edonians, a people of Thrace; but these were expelled by the Temenidæ. (Thuc. II. 99.) Under the division of Mygdonia we must include several minor districts, enumerated by different historians and geographers. These are Amphaxitis and Paraxia, Anthemus, and Grestonia or Crestonia. Amphaxitis, as its name sufficiently indicates, was situated near the river Axios, and on the left bank of that river, since Strabo in the Epitome states, that the Axios separated Bottiæa from Amphaxitis. (VII. p. 330. Cf. Polyb. V. 98. Ptol. p. 84. Steph. Byz. v. Ἀμφαξιόν.)



Amydon  
vel Aby-  
don.

In this district was Amydon or Abydon; for Stephanus and Suidas give the latter reading, though in the MSS. of Homer we find the former used. Eustathius affirms, that the name of Abydon prevailed over the other. (ad Il. p. 360.)

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,  
Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,  
'Αξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶψα. IL. B. 848.

Strabo remarks on this passage, that, as the waters of the Axios were very muddy, it was pretended by some critics that the true reading was

'Αξιοῦ, ᾧ κάλλιστον ὕδωρ ἐπικίδναται Αἴης.

Æa fons.

Æa, as they say, being the name of a fountain which rose near Amydon, and mingled its waters with those of the Axios. (Strab. VII. p. 330. Steph. Byz. v. Αἶα. Etymol. M. ead. voc.) But the passage is repeated in another place, and there the substitution cannot be admitted. Asteropæus, the Pæonian, about to engage with Achilles, says,

Αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺ ρέοντος  
'Αξιοῦ, οὗ κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν. IL. Φ. 157.

It may be observed that Homer places the Axios in Pæonia, the name of Macedonia being at that period unknown, or at least obscure. The other authors who speak of the Axios are, Herodotus, VII. 123. Æschylus Pers. 499. Eurip. Bacch. 569. Strab. loc. cit. Livy states, that it formed the line of separation between the second and third regions of Roman Macedonia. (XLV. 29.)

Axius fl.

The Axios, next to the Strymon, is the most considerable river of Macedonia; it rises in the chain of mount Scardus, as Ptolemy reports, now *Tchar dagh*, above *Scopia*, the ancient Scopi, and after receiving the waters of the Erigonus, Ludias, and

*Astræus*, it discharges itself into the gulf of Thessalonica.

In the middle ages, this river assumed the name of *Bardarus*, (Theophylact. Epist. 55. Nicephor. Gregor. t. I. p. 230.) whence was derived that of *Vardari* or *Vardar*, which it now bears\*. The following note respecting the source of the *Vardar* is to be met with in Clarke's Travels†. It is written by Mr. Cripps. "When the plain of the *Vardar* is " scorched up in summer, the shepherds drive their " flocks and herds into the country between *Bosnia* " and *Caradar*, and to the high mountains beyond " *Caradar*, eight days journey from *Salonika*. Those " shepherds relate, that in a swamp, which trembles " when a man walks upon it, there is a spring, which " rises from the earth so as to form a river upon the " spot, eleven yards wide from bank to bank ; soon " afterwards it becomes augmented by seven other " tributary streams, called rivers by the shepherds. " But the true source of the *Vardar*, they say, is this " powerful fountain."

At the mouth of the *Axius* was the city of Cha-Chalastra.  
lastra, mentioned by Herodotus in his account of the expedition of Xerxes. (VII. 123.) Hecataeus, as cited by Steph. Byz. (v. Χαλάστρα,) states, that it was situated on the Thermæan gulf, and belonged to the Thracians. Stephanus adds, that it possessed a harbour. In one of the fragments of Diodorus we are told that Perseus, king of Macedon, having seized upon Chalastra, which had perhaps revolted, barbarously caused all the male inhabitants to be put to death. (Excerpt. de Virt. et Vit. 308.) But

\* Lucas, troisieme Voyage, t. I. p. 40.

† P. III. p. 334.

Strabo affirms, that Cassander had long before removed its inhabitants, with those of several other towns, to Thessalonica. (VII. p. 330. Plin. IV. 10.)

Sindus.

Beyond was Sindus, (Herod. VII. 123.) or Sinthus, (Steph. Byz. v. Σίνθος,) situated near the mouth of

Echedorus  
fl.

the river Echedorus, but on which bank is not apparent. The Echedorus, says Herodotus, rises in the Crestonæan territory, and, after flowing through Mygdonia, empties itself in a marsh close to the Axios, (VII. 124. et 127. Cf. Scyl. Peripl. p. 26. Etymol. M.) It is alluded to also, I believe, by Apollodorus. (Bibl. II. 5. Ptol. p. 84.) The modern name is *Gallico*.

Therme,  
postea  
Thessalo-  
nica.

About ten miles beyond this river we find the modern town of *Salonichi*, which has succeeded to Thessalonica, and like that ancient city gives its name to the gulf on which it stands. Thessalonica was at first an inconsiderable place under the name of Therme, by which it was known in the times of Herodotus, Thucydides, Æschines, (Fals. Legat. 29.) and Scylax. The latter speaks also of the Thermæan gulf. (Peripl. p. 26.)

Xerxes appears to have made some stay at Therme with his fleet and army; and the view he had from thence of Olympus and the Thessalian mountains probably induced him to explore the mouth of the Peneus and the recesses of Tempe. (Herod. VII. 128.) It was occupied by the Athenians prior to the Peloponnesian war, but was restored by them to Perdiccas shortly after. (Thuc. I. 51. II. 29.) We are informed by Strabo, that Cassander changed the name of Therme to Thessalonica in honour of his wife, who was daughter of Philip. (Epit. VII. 330. Scymn. Ch. 625. Zonar. XII. 26.) But Steph. Byz.

asserts, that the former name of Thessalonica was Halia, and quotes a passage from a work written by Lucillus of Tarrha on this town, to account for the reasons which induced Philip to call his daughter Thessalonica. (v. Θεσσαλονίκη.) Cassander is said to have collected together the inhabitants of several neighbouring towns for the aggrandizement of the new city, which thus became one of the most important and flourishing ports of northern Greece. (Strab. Epit. VII. p. 330.) It surrendered to the Romans after the battle of Pydna, (Liv. XLIV. 10. and 45.) and was made the capital of the second region of Macedonia. (XLV. 29.) Situated on the great Egnatian way, two hundred and twenty-seven miles from Dyrrhachium, (Polyb. ap. Strab. VII. p. 322.) and possessed of an excellent harbour well placed for commercial intercourse with the Hellespont and Asia Minor, it could not fail of becoming a very populous and flourishing city. The Christian will dwell with peculiar interest on the circumstances which connect the history of Thessalonica with the name of St. Paul. It will be seen from the Epistles he addressed to his converts there, how successful his exertions had been, notwithstanding the opposition and enmity he had to encounter from his misguided countrymen. (Acts xvii.)

Pliny describes Thessalonica as a free city, (IV. 10.) and Lucian as the largest of the Macedonian towns. (Asin. 46. Ptol. p. 84. Hierocl. Synecd. p. 638.) Later historians name it as the residence and capital of the præfect of Illyricum. (Theodoret. Hist. Eccles. V. 17. Socrat. Hist. Eccles. c. 11.) For an account of the ruins and antiquities of Thessalonica,

the reader may consult the modern authors referred to in the note <sup>u</sup>.

**Altus.** Stephanus Byz. names Altus as a fortress in the vicinity of Thessalonica, on the authority of the Macedonian historian Theagenes. (v. Ἀλτός.)

**Cissus.** Cissus was another neighbouring town which contributed, as Strabo asserts, to the aggrandizement of Thessalonica. (Epit. VII. p. 330.) The same writer observes, that this must have been the native place of Cisseus, a Thracian chief, mentioned by Homer. (Λ. 221.) The modern name is said to be *Cismé*<sup>x</sup>.  
**Cissus mons.** Xenophon also speaks of a mount Cissus, which was probably in this direction. (Cyneg. c. 11, 1.)

In the interior of Mygdonia we have the district of Paraxia, according to Ptolemy, the name of which sufficiently indicates its vicinity to the Axios. The Alexandrian geographer assigns to it the towns Chætæ, Moryllus, and Antigonía. (p. 84.) Moryllus is noticed by Pliny. (IV. 10.) Antigonía was sur-named Psaphara, to distinguish it from another Antigonía, also in Mygdonia, but situated more to the south. The Tabula Theodosiana places the former in the vicinity of Stobi on the borders of Pæonia.

Ptolemy enumerates the following obscure towns in Mygdonia; some of which, however, were also known to Pliny and Steph. Byz.

**Calindœa** vel **Alindœa.** Calindœa, probably the same as the Alindœa of Stephanus. (v. Ἀλίνδοια.)—**Bœrus.**—**Physca,** mentioned by Thucydides (II. 99.) and Theagenes (ap. Steph.

<sup>u</sup> Clarke's Travels, who also quotes from Mr. Walpole's MS. Journal, P. II. s. 3. p. 348. Holland's Travels, vol. II. p. 50.

Beaujour, Commerce de la Grece.  
<sup>x</sup> French Strabo, t. III. p. 126.

Byz. v. Φύσκος.)—Terpillus.—Carabia, now perhaps <sup>Terpillus.</sup> <sup>Carabia.</sup> *Arabli*, near the Axios.—Xylopolis, the inhabitants <sup>Xylopolia.</sup> of which are the Xylopolitæ of Pliny. (IV. 10.)—As- <sup>Assorus.</sup> sorus.—Lete, which Steph. Byz. asserts to have been *Lete*, the native city of Nearchus, the celebrated commander of Alexander's fleet. But in this he is at variance with Arrian, Plutarch, and others, who state that this officer was a Cretan. (Steph. Byz. v. Λητή.) Pliny places this town in the interior of Mygdonia, as well as another called Phileros. (IV. 10.)—Strepsa <sup>Phileros.</sup> <sup>Strepsa.</sup> is noticed by the orator Æschines as a Macedonian town in the vicinity of Therme. (de Fals. Legat. p. 31. Cf. Steph. Byz. v. Στρέψα.)

The territory of Anthemus, which Thucydides <sup>Anthemus</sup> <sup>regio et</sup> seems to comprise within Mygdonia, (II. 99.) was <sup>urbs.</sup> probably to the north-east of Thessalonica. There was also a town of the same name, which Amyntas, king of Macedon, offered as a residence to Hippias, son of Pisistratus. (Herod. V. 94.) It was ceded by Philip to Olynthus, together with Potidæa. (Demosth. Phil. II. 22. Æsch. de Fals. Legat. p. 31. Harpocrat. v. Ἀνθεμόυς. Aristid. II. 224. Liban. Declam. XIII. Steph. Byz. v. Ἀνθεμόυς.) The ruins of Anthemus, I should imagine, were in the vicinity of *Langasa* and its lake. The ancient Bolbe Palus is no doubt that of *Betchik*, which is more to the east than that of *Langasa*.

Thucydides, speaking of the Bottiæi, says, Perdiccas allowed them to occupy the portion of Mygdonia adjoining the lake Bolbe, (I. 58.) and again, when <sup>Bolbe pa-</sup> <sup>lus.</sup> relating the expedition of Brasidas against Amphipolis, (IV. 103.) he informs us, that this lake empties its waters into the sea near Aulon and Bormiscus, both belonging to Chalcidice, and of which we shall

presently have occasion to speak. Steph. Byz. mentions a town as well as a lake named Bolbe. (v. Βάλβαι.) Æschylus notices the lake in the Persæ. (498.)

..... Μακεδόνων  
 Χώραν ἀφικόμεσθ' ἐπ' Ἀξίου πόρον,  
 Βόλβης θ' ἔλαιον δόνακα.

and Archestratus, speaking of a fish called λάβραξ, says,

πίστεροι δ' ἕτεροι πολλοί, Καλυδῶνί τε κλεινῇ  
 Ἀμβρακίᾳ τ' ἐνὶ πλουτοφόρῳ Βολβῇ τ' ἐνὶ λίμνῃ.

(Cf. Scyl. Peripl. p. 27. Arist. Hist. Anim. II.) Dr. Clarke, who visited the shores of this lake in his travels, observes, "it is now called *Beshek*; it is "about twelve miles in length, and six or eight in "breadth. We can find no notice that has been "taken of this magnificent piece of water by any "modern writer."

Crestonia  
 vel Græ-  
 stonia.

To the north of Anthemus and Bolbe was the district of Creston or Crestone, chiefly occupied, as we learn from Herodotus, by a remnant of Pelasgi, who spoke a different language from their neighbours. (I. 57.) He also states, that the river Echedorus took its rise in the Crestonean country, and further remarks, that the camels of the Persian army were here attacked by lions, which are only to be found in Europe, between the Nestus, a river of Thrace, and the Achelous. (VII. 124. and 127.) Thucydides also mentions the Crestonians as a peculiar race, part of whom had fixed themselves near mount Athos. (IV. 109.) Elsewhere he writes the name Grestonia. (II. 99.) Theopompus, as quoted by Athenæus, (III. 77.) Græstonia. (Cf. Steph. Byz. v. Γρηστώνια et Κρήστων, who cites Herodotus, Hecataeus, Rhianus, and Lyco-

phron; see also Aristot. de Mirab. Auscult. p. 112. Lycophr. v. 499. and Tzetzes on the passage. It may be observed, that Stephanus mentions Creston <sup>Creston urbs.</sup> as a town. This district is now known by the name of *Caradagh*.

### CHALCIDICE.

South and east of Mygdonia was the country of Chalcidice, so named from the Chalcidians, an ancient people of Eubœan origin, who appear to have formed settlements in this part of Macedonia at an early period. (Strab. X. p. 447.) Thucydides always terms them the Chalcidians of Thrace, to distinguish them apparently from the Chalcidians of Eubœa. (I. 57. Herod. VIII. 127.) At the instigation of Perdiccas, king of Macedonia, the Chalcidians, having entered into a league with the Bottiæi, made war upon the Athenians, who held Potidæa and other towns in their vicinity, and proved victorious in more than one engagement. (Thuc. II. 79.)

We also learn from Thucydides that Brasidas was mainly indebted to their cooperation for his first successes. (Thuc. IV. 83. et seq.) It is certain, that the expedition of this enterprising commander was in the end productive of the most beneficial results to the Chalcidic towns, since it finally secured their independence, (Thuc. V. 18.) and greatly promoted the prosperity to which those republics, and more especially Olynthus, attained, before they were annexed to Macedonia by the arms of Philip.

The whole of Chalcidice may be considered as forming one great peninsula, confined between the gulf of Thessalonica and the Strymonicus Sinus. But it also comprises within itself three smaller peninsulas, separated from each other by so many



inlets of the sea : these we shall take in the order in which they present themselves.

Beginning from Thessalonica, we have to notice, about ten miles south of that city, a river called by Chabrias fl. Ptolemy Chabrias ; perhaps it is the same which Pro-Rechios fl. copius names Rechios : the latter also informs us, Artemisium. that Justinian had caused the fortress of Artemisium to be constructed at its mouth. (Ædif. IV. 3.) We Hegonis promontorium. have next the promontory Hegonis of Ptolemy, now *Cara Bourun*. The tract of coast which we are Crusis vel Crossæa regio. now following bore anciently the name of Crusis, as Thucydides writes the name, (II. 79.) or Crossæa according to Herodotus. (VII. 123. Cf. Steph. Byz. v. Κρουσίς.) Dionysius of Halicarnassus names the inhabitants Crusæi. (Ant. Rom. I. p. 39.)

Æneia. Æneia, reported by tradition to have been founded by Æneas on his departure from Troy, (Dion. Hal. loc. cit. Liv. XL. 4.) was situated on the coast opposite to Pydna, on the other side of the gulf of Thessalonica, and fifteen miles from the latter town. (Liv. loc. cit.) It is mentioned by Herodotus (VII. 123.) and likewise by Scylax, who terms it a Grecian city. (Peripl. p. 26.) Livy states that sacrifices were performed here annually in honour of Æneas, the reputed founder, and relates also the circumstance of Porres, a person of distinction in this town, who had successively married the two daughters of Herodicus, a Thessalian, being overtaken with his wife and family in their attempt to escape from the persecution of Philip, and compelled to destroy themselves. (XL. 4.) Lycophron alludes to the foundation of this city by Æneas, where he speaks of his occupying mount Rhacelus, which he couples with Cissus, as being near Thessalonica.

Rhacelus  
mons.

Ὅς πρῶτα μὲν Ῥαίηλον οἰκῆσαι μολῶν,  
 Κισσοῦ παρ' αἰπὺν πρῶνα καὶ Λαφυστίας  
 Κρασφόρους γυναῖκας.

v. 1236.

Virgil likewise has not omitted to notice the tradition.

. . . . . Feror huc, et littore curvo  
 Mœnia prima loco, fatis ingressus iniquis :  
 Æneadasque meo nomen de nomine fingo.

ÆN. III. 16.

(Cf. Steph. Byz. v. *Ἀῖνεια*.) We are told by Dionysius of Halicarnassus, (loc. cit. et Strabo Epit. VII. p. 330.) that Æneia was much reduced in population and importance when Cassander founded Thessalonica; but it is evident, from Livy's account, that it still continued in a flourishing state. It was given up to plunder by P. Æmilius after the battle of Pydna, in consequence of the resistance which had been offered to the Roman arms. (XLV. 27.)

The ruins of Æneia are visible near the small town of *Panomi*, close to the headland of the same name, which is perhaps the Ænion of Scymnus. (v. *Ænion promontorium*. 627.)

Beyond Æneia, Herodotus names Smila, Campsa or Capsa, (Steph. Byz. v. *Κάψα*,) and Gigonus, (VII. *Γίγωνος*. 123.) The latter town is also mentioned by Thucydides, (I. 61.) who states, that an Athenian force, which had been employed against Perdiccas, arrived there from Berrhœa in three days, on their way to attack Potidæa. Stephanus reports, that Artemidorus called this town Gigonis. (v. *Γίγωνος*.) We find, along the same coast, Lisæ, Combrea, and Lipaxus, noticed by Herodotus in his account of the Persian expedition under Xerxes. (VII. 123.) Somewhat inland south of Æneia was Antigonea,

according to Scymnus, Ch. v. 630. Liv. XLIV. 10.  
Ptol. p. 83. Plin. IV. 10.

### PALLENE.

The peninsula of Pallene, of which frequent mention occurs in the historians of Greece, is said to have anciently borne the name of Phlegra, and to have witnessed the conflict between the gods and the earthborn Titans :

..... ὅταν θεοὶ ἐν πεδίῳ Φλέ-  
γρας Γιγάντεσσιν μάχην

Ἀντιάζουσιν—

PIND. NEM. I. 100.

..... καὶ τὸν βουβόταν οὐρεῖ ἴσον,

Φλέγραισιν εὐρὺν, Ἀλκυονῆ,

Σφετέρας δ' οὐ φείσατο

Χερσὶν βαρυβόγγοιο νευρᾶς

Ἡρακλῆος.

PIND. ISTH. VI. 47.

Cf. Lycophr. v. 1408. and his commentators ; also Steph. Byz. v. Παλλήνη, Strab. Epit. VII. p. 330. This peninsula is connected with the mainland by a narrow isthmus of little more than two miles in breadth, on which formerly stood the rich and flourishing city of Potidæa, (Scyl. Peripl. 26.) founded by the Corinthians, (Thuc. I. 56. Scymn. Ch. v. 628.) though at what period is not apparent ; it must, however, have existed some time before the Persian war, as we know from Herodotus that it sent troops to Plataea, (IX. 28.) having already surrendered to the Persians on their march into Greece, (Her. VII. 123.) but, after the battle of Salamis, it closed its gates against Artabazus, who, at the head of a large detachment from the army destined to act under Mardonius, had escorted Xerxes to the Hellespont. On his return, this general laid siege to the place ;

of which he would probably have obtained possession, through the treachery of one of its citizens, had not the plot been accidentally discovered. The attempt subsequently made against Potidæa by the Persians proved very disastrous, from a sudden influx of the sea, which occurred as the troops were crossing the bay to attack the town, and which occasioned the loss of a great part of the Persian forces, obliging the remainder to make a hasty retreat. (Herod. VIII. 127. et seq.) After the termination of this war, Potidæa appears to have fallen under the subjection of the Athenians, as it was then termed a tributary city. We learn from Thucydides that the harsh conduct of Athens towards the Potidæans, who were naturally inclined to the Dorian interest, compelled them to revolt, and to seek the protection of Perdiccas and the Corinthians. (I. 56. et seq.) After a severe action, in which the Athenians were finally victorious, the town was regularly besieged both by sea and land; but it was not until near the conclusion of the second year that it capitulated, when the Athenian troops, greatly diminished by the plague which had been conveyed thither from Athens, entered the place, the inhabitants being allowed to withdraw whither they chose. It was afterwards recolonized from Athens. (Thuc. II. 70.) On the occupation of Amphipolis, and other towns of Thrace, by Brasidas, that general attempted to seize upon the garrison of Potidæa; but the attack having failed, he withdrew his forces from the walls. (Thuc. IV. 135.) Many years after this event, Potidæa appears to have revolted from Athens, (Xen. Hell. V. 216.) as we learn from Diodorus that it was taken by Timotheus, general of

that republic. (XV. 500. Cf. Isocr. de Antid. 119.) It was subsequently occupied by Philip of Macedon, who allowed the Athenian troops to return to their country without ransom.

Cassan-  
drea.

When Cassander ascended the throne, he founded a new city on the neck of the peninsula of Pallene; thither he transferred the inhabitants of several neighbouring towns, and, among others, those of Potidæa, and the remnant of the population of Olynthus. Cassandrea is said to have surpassed all the Macedonian cities in opulence and splendour. (Diod. Sic. XVIII. 699.) Mention is made in the historian here quoted of its being once under the dominion of a cruel tyrant named Apollodorus. (Excerpt. 357.)

Philip the son of Demetrius made use of Cassandria as his principal naval arsenal; and at one time caused a hundred galleys to be constructed in the docks of that port. (Liv. XXVIII. 8.) In the war with Perseus his son, the Roman fleet, in conjunction with Eumenes king of Pergamus, undertook the siege of Cassandrea; but the enterprise proving unsuccessful, they were compelled to retire. (Liv. XLIV. 11. and 12.) Pliny speaks of Cassandrea as a Roman colony. (IV. 10.) From Procopius we learn that this city at length fell a prey to the barbarian Huns, who scarce left a vestige of it remaining. (Bell. Pers. II. 4. de Ædif. IV. 3. Niceph. Gregor. t. I. p. 150.)

Clitæ.

Livy notices a spot named Clitæ, in the immediate vicinity of Cassandrea. (XLIV. 11.)

Aphytis.

The other towns of Pallene are enumerated by Herodotus in the following order: after Potidæa, (VII. 123.) Aphytis; which is also named by Thu-

cydides, who places it near Potidæa. (I. 64.) Here was a celebrated temple of Bacchus; to which Agesipolis king of Sparta, who commanded the troops before Olynthus, desired to be removed shortly before his death, and near which he breathed his last. (Xen. Hell. V. 3, 19.) According to Plutarch, in his Life of Lysander, there was here an oracle of Jupiter Ammon; and it appears that this general, when besieging Aphytis, was warned by the god to desist from the attempt. The same story is told by Pausanias. (Lacon. 18. Cf. Arist. Polit. 173. Steph. Byz. v. Ἀφύτη.) Mention of Aphyte occurs also in Strabo, Epit. VII. p. 330. Scylax, Peripl. 26. Theophrastus speaks of the vine of Aphyte. (III. 20.)

The town of Neapolis, which must not be con-<sup>Neapolis.</sup> founded with another city of the same name on the coast of Thrace near Philippi, is known to us only from Herodotus; as is also Ægæ, named by no writer, <sup>Ægæ.</sup> unless it is the Ægæ Meloboteria of Steph. Byz.

Therambo, or Thrambus, we find in Scylax, (p. <sup>Therambo</sup> 26.) as well as in Herodotus, and Lycophron, v. <sup>vel Thram-</sup> <sup>bus.</sup> 1404.

τῷ πᾶσα Φλέγρας αἶα δουλωθήσεται,  
Θραμβουσία τε δειράς—

Steph. Byz. (v. Θράμβος) observes there was a promontory of this name; which I imagine to be the same as that called by Thucydides and Livy <sup>Thrambus</sup> Posi-<sup>um vel Posi-</sup> deum. (Thuc. IV. 129.) Livy states that there were <sup>deum promonto-</sup> two promontories in the peninsula of Pallene, oppo-<sup>rium.</sup> site to the Magnesian coast; the largest named Po-<sup>Canastræ-</sup> sideum, (XLIV. 11.) now *Cape Cassandra*; the <sup>um vel</sup> other Canastræum. This, according to Herodotus, <sup>Canastrum</sup> <sup>promonto-</sup> <sup>rium.</sup> was the extreme point of the peninsula. (VII. 123.)

..... αὐτὰρ ἔπειτα  
 κλίττα Παλλήνηαια, Καναστραίην ὑπὲρ ἄκρην,  
 ἤνυσαν ἐννύχιοι, πνοιῆς ἀνέμοιο θεόντες.

APOLL. RHOD. I. 598.

(Cf. Thuc. IV. 110.) Scylax says it was held sacred. (p. 26. Lycophr. et Schol. Mel. II. 3. Plin. IV. 10. Ptol. p. 82. Strab. Epit. VII. p. 330. Steph. Byz. v. Κάναστρον.) The modern name of this cape is *Palliouri*.

Mende.

Mende was a colony of Eretria in Eubœa, as Thucydides informs us; but it afterwards became subject to Athens, together with Potidæa, and other towns of Pallene and Chalcidice. On the arrival of Brasidas in Macedonia, Mende revolted from the Athenians, (Thuc. IV. 123.) but it was retaken by Nicias and Nicostratus. (IV. 13. Diod. Sic. XII. 323.) It is described by Livy, at a later period, as a small maritime place under the dominion of Cassandria. (XXXI. 45. Steph. Byz. v. Μένδη, Scyl. Peripl. p. 26. Athen. I. 51. Mel. II. 3. Strab. Epit. VII. p. 330. Plin. IV. 10.)

Scione.

Scione, the last of the Pallenian towns mentioned by Herodotus, was said to have been founded by some Pellenians of Achaia, who had wandered thither on their return from Troy. (Thuc. IV. 120. Conon. Narrat. XIII. Phot. Bibl. Pomp. Mel. II. 3. Steph. Byz. v. Σκιώνη.) Its history very closely resembles that of Mende, having revolted in favour of Brasidas from Athens; it was besieged and retaken by Cleon, when, by order of the Athenian people, all the men were put to death, and the women and children reduced to slavery; the town was then given to the Plataeans who had survived the ruin of their own city. (Thuc. V. 32. Diod. Sic. XII. 323. Aristoph. Vesp.

v. 210.) The severity of the Athenians on this occasion, as we are assured by Xenophon, weighed heavily on their minds, when they afterwards found themselves reduced to distress, and exposed to the vengeance of the Spartans and their allies. (Hell. II. 2, 2.) Scione is also mentioned by Pliny, IV. 10. Strab. Epit. VII. p. 330. It may be observed, that Steph. Byz. speaks of a town named Pallene. A <sup>Pallene</sup> <sup>urbs.</sup> small river named Brychon, according to Lycophron, <sup>Brychon fl.</sup> watered the peninsula of Pallene :

Παλληνία τ' ἄρουρα, τὴν ὁ βούκερας  
Βρύχων λιπαίνει, γηγενῶν ὑπέρτης.

1407.

At the head of the gulf which separates the peninsula of Pallene from that of Sithonia, stood the once celebrated and powerful city of Olynthus, <sup>Olynthus.</sup> founded probably by the Chalcidians and Eretrians of Eubœa. (Strab. X. p. 447.) Herodotus relates, that it was afterwards held by the Bottiæi, who had been expelled from the Thermæan gulf by the Macedonians; but on the revolt of Potidæa, and other towns on this coast, from the Persians, it was besieged and taken by Artabazus, a commander of Xerxes, who put all the inhabitants to the sword, and delivered the town to Critobulus of Torone and the Chalcidians. (Herod. VIII. 127.) Perdiccas some years after persuaded the Bottiæi and Chalcidians to abandon their other towns, and make Olynthus their principal city, previous to their engaging in hostilities with the Athenians. (Thuc. I. 58.) In this war the Olynthians obtained some decisive advantages over that republic; and the expedition of Brasidas enabled them effectually to preserve their freedom and independence, which was distinctly recognized by treaty. (Thuc. V.)



From this time the republic of Olynthus gradually acquired so much power and importance among the northern states of Greece, that it roused the jealousy and excited the alarm of the more powerful of the southern republics, Athens and Lacedæmon. The Olynthians, apparently proceeding on the federal system, afterwards so successfully adopted by the Achæans, incorporated into their alliance all the smaller towns in their immediate vicinity; and by degrees succeeded in detaching several important places from the dominions of Amyntas king of Macedon, who had not the power of protecting himself from these encroachments. At length, however, a deputation from the Chalcidic cities of Apollonia and Acanthus, whose independence was at that time immediately threatened by Olynthus, having directed the attention of Sparta, then at the height of its political importance, to this rising power, it was determined in a general assembly of the Peloponnesian states to despatch an army of ten thousand men into Thrace. (Xen. Hell. V. 2, 14. Diod. Sic. XV. 467.) Teleutias, brother of Agesilaus, and one of the most distinguished commanders of Sparta, was appointed to conduct the war. Having collected his forces, and those of Amyntas and his allies, he marched against the Olynthians, who ventured to give him battle before their walls; but, after a well-fought action, they were compelled to take refuge within their city. In a skirmish, however, which happened not long after, the Peloponnesian forces, in their disorderly pursuit of a body of Olynthian cavalry close to the town, were thrown into confusion by a sortie of the enemy, which communicated such a panic to the whole army, that, notwithstanding all

the efforts of Teleutias to stop the flight of his troops, a total route ensued, and he himself was slain. (Hell. V. 3.) This disaster, instead of disheartening, called forth fresh exertions on the part of the Spartan government. Agesipolis, one of the kings, was ordered to take the command, and prosecute the war with vigour. This young monarch had already obtained some advantages over the enemy, when he was seized with a disorder, which, baffling all remedies, soon proved fatal; he died at Aphyte, as was before stated, near the temple of Bacchus.

Polybiades, his successor, had thus the credit of putting an end to the war; for the Olynthians, left to their own resources, found themselves unable to cope with their powerful and persevering antagonists, and were at length forced to sue for peace; which was granted on condition that they should acknowledge their dependence on Sparta, and take part in all its wars. (Xen. V. 4, 27. Diod. Sic. XV. 469.)

Olynthus, though awed and humbled, was far from being effectually subdued; and not many years elapsed before it renewed its attempts to form a confederacy, and again dismember the Macedonian states<sup>y</sup>. In consequence of the alliance which it entered into with Amphipolis, once the colony of Athens, it became involved in hostilities with the Athenians, supported by Philip son of Amyntas, who had just ascended the throne of Macedon; and Potidæa and Torone were successively wrested from its dominion. Indeed Olynthus itself could not long have resisted such powerful enemies, had not jea-

<sup>y</sup> Mitford's Hist. of Greece, t. VII. c. 34. s. 2.

lousy, or some secret cause, spread disunion between the allies, and induced them to form other designs<sup>z</sup>.

Shortly after, we find Philip and the Olynthians in league against Athens, with the view of expelling that power from Thrace. (Diod. Sic. XVI. 514. Demosth. Olynth. II. p. 19.) Amphipolis was besieged, and taken by assault. (Diod. Sic. loc. cit. Demosth. Olynth. II.) Potidæa surrendered, and was restored to Olynthus, (Demosth. loc. cit.) which for a time became as flourishing and powerful as at any former period of its history. Of the circumstances which induced this republic to abandon the interest of Macedon in favour of Athens, we are not well informed; but the machinations of the party hostile to Philip led to a declaration of war against that monarch; and the Athenians were easily prevailed upon by the eloquence of Demosthenes to send forces to the support of Olynthus, under the command of Chares. (Olynth. et de Legat. p. 426.) Although these troops were at first successful, it was evident that they were unable effectually to protect the city against the formidable army of Philip. The Olynthians, beaten in two successive actions, were soon confined within their walls; and, after a siege of some duration, were compelled to surrender, not without suspicion of treachery on the part of Eurysthenes and Lasthenes, who were then at the head of affairs. On obtaining possession of this important city, Philip gave it up to plunder, reduced the inhabitants to slavery, and razed the walls to the

<sup>z</sup> Mr. Mitford thinks this was caused by the attack of the Athenians upon Pydna; but

this fact rests on no authority which is at all satisfactory. T. VII. c. 35. s. 3. p. 360.

ground. (Diod. Sic. XVI. 539. Excerpt. 341. Demosth. Phil. III. p. 113. De Legat. p. 426. Justin. VIII. 4.)

. . . . . callidus emptor Olynthi.

JUV. SAT. XII. 47.

Olynthus was sixty stadia from Potidæa, and within sight of that town, as we learn from Thucydides, I. 63. Xenophon mentions a river that flowed near it, but of which he does not give us the name. (Hell. V. 33.) The ruins of Olynthus are now called *Agios Mamas*. We hear of some towns in the vicinity, which were probably in its dependence. Mecyberna, as Strabo reports, (VII. p. 330.) was the <sup>Mecyberna</sup> harbour of the Olynthians, by whom it was taken from the Athenians. (Thuc. V. 39. Diod. Sic. XII. 325.) It surrendered to Philip before the siege of Olynthus. (Id. XVI. 538.) This place is noticed by Scylax, Peripl. p. 26. Herodotus, VII. 122. Scymn. Ch. v. 640. Steph. Byz. v. *Μηκύβερα*, and also by Pliny, IV. 10. who observes, that it gave the name of Mecybernæus sinus to the bay on which it was situated, otherwise called Toronaicus sinus. <sup>Mecyber-nus sinus.</sup>

Near Olynthus was a spot to which the appellation of Cantharolethron was given, from its being <sup>Cantharolethron.</sup> remarked that black beetles (canthari) could not exist there. (Strab. Epit. VII. p. 330. Arist. de Mir. Auscult. C. 130. Antig. Caryst. Hist. C. 14. Plut. II. 931. Plin. XI. 28.)

To the north of Olynthus, and in the direction of Potidæa, was Spartolus, a Chalcidic fortress, mentioned by Thucydides; who gives an account of an action fought near it, between the Athenians and Chalcidians, in which the latter were victorious. (II. 69.) In Diod. Sic. XII. 311. for Pactolus we should

read Spartolus. (Cf. Thuc. V. 18. Steph. Byz. v. Olysia vel Olyca. Σπαρτωλός.) Near Spartolus was the fortress of Olysia, or Olyca, noticed by Isæus. (Orat de Dicæogen. Hæred. p. 55. Cf. Steph. Byz. v. Ὀλυκα.)

Scolus. Scolus is another town of Chalcidice, named by Thucydides; its independence was recognized by Athens in a treaty made with Sparta after the battle of Amphipolis. (V. 18. Cf. Eustath. II. p. 265.) Steph. Byz. writes it Στάλος.

Zeira vel Geira. Zeira, or Geira, a fortress belonging to the Olynthians, was taken by Philip, as Diodorus reports. (Diod. Sic. XVI. 538.)

Sithonia. That portion of Chalcidice containing Olynthus and its territory, as well as the adjoining peninsula, bore anciently the name of Sithonia, as we are told by Herodotus, VII. 122. The Sithonians are mentioned by more than one writer as a people of Thrace:

Τῷ πᾶσα Φλέγρας αἶα δουλωθήσεται,  
Θραμβουσία τε δειράς ἥ τ' ἐπάκτιος  
Στόρυγξ Τίτωνος, αἶτε Σιθώνων πλάκες.

LYCOPHR. v. 1408.

where see the Scholiasts. Elsewhere the same poet alludes obscurely to a people of Italy, descended from the Sithonian giants. (v. 1354.)

Sithoniasque nives hiemis subeamus aquosæ.

VIRG. ECL. X. 66.

..... monet Sithoniis non levis Evius.

HOR. OD. I. 18, 9.

Sermyle. The first town on the coast to the south-east of Olynthus is Sermyle, termed a Greek city by Herodotus, in his account of the march of Xerxes, (VII. 122.) and also by Scylax, Periplus. p. 26. From Thucydides we collect that it was in the hands of the

Athenians at the time of the Peloponnesian war. (I. 65. V. 18. Steph. Byz. v. *Σερμυλία*.) The latest mention of it is to be found in the Byzantine historian. (Cantacuz. II. p. 78.)

Beyond is Galepsus, also a Greek city, according <sup>Galepsus.</sup> to Herodotus, (loc. cit.) which should not be confounded with Gapselus, a Thracian town near the mouth of the Strymon, more especially as we find that place written also Gapselus in Livy, XLIV. 45. Diod. Sic. Excerpt. 314. Steph. Byz. v. *Γαληψός*.

Torone, which gave its name to the gulf on which <sup>Torone.</sup> it stood, was situated towards the southern extremity of the Sithonian peninsula. It was probably founded, with the other Greek towns already mentioned, by the Eubœans. From Herodotus we learn that it supplied both men and ships for the Persian armament against Greece. (VII. 122.) When Artabazus obtained possession of Olynthus, he appointed Critobulus commander of the town. (Herod. VIII. 127.)

Torone afterwards fell into the hands of the Athenians, together with Potidæa, and other Chalcidic cities. It was surprised and occupied for a short time by Brasidas, (Thuc. IV. 110. et seq.) but was retaken by Cleon. (Thuc. V. 2.) At a later period this town was apparently wrested from Athens by the Olynthians, as we hear of its recapture by Timotheus, general of that republic. (Diod. Sic. XV. 500.) Having at length been conquered by Philip, it was annexed by him to the Macedonian empire. (Diod. Sic. XVI. 538.) Shortly after which it was assailed without effect by a Roman fleet in the war against Perseus. (Liv. XLIV. 12.)

Torone was situated on a hill, as we learn from

Thucydides, (IV. 114.) and near a marsh of some extent, in which the Egyptian bean grew naturally. (Theophr. ap. Athen. III. 2.) It was famous also for a particular kind of fish :

Ἐν δὲ Τορωναίων ἄσται τοῦ καρχαρία χρῆ  
τοῦ κύνος ὀψωνεῖν ὑπογάστρια κοῖλα κάτωθεν.

ARCHESTRAT. AP. ATHEN. VII. 85.

The other authors who speak of this town are, Scylax, p. 26. Scymn. Ch. 641. Aristot. Hist. Anim. V. c. 15. Steph. Byz. v. Τορώνη, Strab. Epit. VII. p. 330. Pomp. Mel. II. 3. Ptol. p. 82.

Toronal-  
cus sinus.

The gulf of Torone, Toronicus, or Toronaïcus sinus, (Steph. Byz. et Scymn. Ch. loc. cit. Strab. Epit. VII. p. 330.) is known in modern geography as the bay of *Cassandra*. Three stadia from Torone was the Dioscurium, or temple of Castor and Pollux.

Dioscu-  
rium.  
Cophos  
portus.

The harbour of Torone was named Cophos, from the circumstance that the noise of waves was never heard there; hence the proverb καφέτερος τοῦ Τορωναίου λιμένος. (Proverb. Græc. Schott. p. 101. Cf. Strab. Epit. VII. p. 330. Pomp. Mel. II. 3.)

Colopho-  
niorum  
portus.

The port of the Colophonians was another harbour in the vicinity of Torone, as we learn from Thucydides, V. 2. The same historian also speaks of Lecythos, a small fortress close to that town, which surrendered, with Torone, to Brasidas. (IV. 116.)

Lecythos.

Physcella.

Pomp. Mela is the only writer who speaks of Physcella as a town near Torone. (II. 3.)

Derrhis  
promonto-  
rium.

The promontory of Derrhis, that closes the gulf of Torone to the south-east, (Strab. Epit. VII. p. 330. Pomp. Mel. II. 3. Steph. Byz. v. Τορώνη,) is now *C. Drepano*. On doubling this headland, the navigator comes in sight of the Ampelos promontorium, (Herod. VII. 122.) noticed by Livy as the Toro-

Ampelos  
promonto-  
rium.

næan promontory. (XXXI. 45. Plin. IV. 10. Ptol. p. 82. Steph. Byz. v. Ἀμπέλος.)

This cape forms the termination of the gulf which now takes its name from *Monte Santo*, the modern appellation of the well-known Athos. It was called by the ancients Singiticus sinus, (Strab. VII. p. 330. Singiticus sinus. Ptol. p. 82.) apparently from the town of Singus, mentioned by Herodotus, VII. 122. Thucydides, V. 18. Steph. Byz. v. Σίγγος, Ptol. p. 82. Herodotus, without naming the gulf, places on its shores three other towns, Assa, Pílorus, and Sarte. (VII. 122. Assa. Pílorus. Sarte. Cf. Steph. Byz. v. Ἀσσαι, Πίλωρος, Σάρτη.)

The peninsula in which mount Athos rises forms the eastern side of the Singitic gulf. It is called Acte by Thucydides; and was inhabited in his time Acte regio. by various nations of Thracian and Pelasgic origin: such as the Bisaltæ, Crestonæi, and Tyrrhenians, with an intermixture of Chalcidians. (IV. 109. Pomp. Mel. II. 3.)

Athos, says Herodotus, is a great and celebrated Athos mons. mountain, stretching out far into the sea, and well inhabited. Its termination forms a peninsula, connected with the mainland by an isthmus of twelve stadia. This space is mostly level ground, the hills being inconsiderable. On one side is Acanthus; on the other, the coast opposite Torone. (VII. 22.)

The earliest mention of this mountain occurs in Homer; who represents Juno as ascending to its summit, and thence taking her rapid flight to Lemnos:

Πιερίην δ' ἐπιβᾶσα, καὶ Ἡμαθίην ἐρατεινὴν,  
Σεύατ' ἐφ' ἱπποπόλων Ὀρηκῶν ὄρεα νιφόεντα,  
Ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπητι παδοῖν.  
Ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσατο κυμαίνοντα.

IL. E. 226.



It was said to be so high that it cast its shadow as far as the isle of Lemnos :

Ἦρι δὲ νισσομένοιαι "Αθω ἀνέταλλε κολώνη  
Θρηϊκή, ἢ τόσους ἀπέκροθι Λῆμον ἐοῦσαι,  
Ὅσους ἐς ἐνδιάν κεν ἑὺστολος ὁλάς ἀνύσσει,  
'Ακροτάτῃ κορυφῇ σκιάει, καὶ ἐσάχρῃ Μυρίνης.

APOLL. RHOD. I. 601.

Strabo reports that the inhabitants of the mountain saw the sun rise three hours before those who lived on the shore at its base. (Epit. VII. p. 331.) Pliny, however, greatly exaggerates, when he affirms that Athos extends into the sea for seventy-five miles, and that its base occupies a circumference of one hundred and fifty miles. (IV. 10.) Strabo says the circumnavigation of the whole peninsula was four hundred stadia, or fifty miles. (Epit. VII. p. 331.) The modern Greeks term it Agion Oros, the Franks, *Monte Santo*.

Sane. Among the several towns situated in this peninsula was Sane, which, according to Thucydides, stood on the shore looking towards Eubœa, that is, on the sinus Singiticus. The same historian reports that it was a colony of Andros. (IV. 109.) Here commenced, as we learn from Herodotus, the celebrated canal cut by order of Xerxes for his immense armament. It is well known that the disaster which the fleet of Mardonius sustained, in attempting to round the promontories of Athos, first suggested this vast enterprise to the Persian monarch. Herodotus states that three years were employed in its execution, its breadth being sufficient to allow of two galleys rowing abreast, while its length amounted to a mile and a half. (Plin. IV. 10. Herod. VII. 122.) Antiquity has not failed to extol in terms of wonder

this immense undertaking; and though the Roman satirist ranks it with the other fables to which the expedition of Xerxes gave rise,

Velificatus Athos, et quicquid Græcia mendax

Audet in historia.

SAT. X. 174.

its existence is too well attested by Herodotus and subsequent writers to be considered as a subject of doubt. (Thuc. IV. 109. Plat. Leg. III. p. 699. Isocrat. Paneg. p. 222. Lys. Orat. Funebr. Strab. Epit. VII. p. 331.) Notwithstanding the assertion of some travellers<sup>a</sup>, it is now ascertained that considerable remains of this great work are yet visible<sup>b</sup>. The following account of the present appearance of the canal is given in Mr. Walpole's Collection, vol. I. p. 224. from Dr. Hunt's papers. "We soon came " to the spot on the Isthmus now called *Problakas*, " where Xerxes is said to have cut a canal for his " fleet of galleys. This is about a mile and a quarter " long, and twenty-five yards across; a measurement " not very different from that given by Herodotus " of twelve stadia. We found that it had been much " filled up with mud and rushes, but is traceable in " its whole extent, having its bottom in many places " very little above the level of the sea; in some " parts of it corn is sown, in others there are ponds " of water. We saw some ruins at that end of the " canal which opens into the gulf of Athos." These may have been the remains of Sane, or, as the writer of the above citation supposes, those of Uranopolis,<sup>Uranopolis.</sup>

<sup>a</sup> Belon Singul. Rer. Observ. p. 78. Compare Mitford, who justly refutes the observation of this traveller. T. H. c. 8. p. 111.

<sup>b</sup> A plan of it is given, according to its present state, in the Voyage Pittoresque de la Grèce of Choiseul Gouffier. T. II. p. 145.

- founded, as Athenæus relates, by Alexander brother of Cassander. (Athen. III. 54.) Its site is now called *Callitzi*. In the peninsula were the following towns:
- Dium.** Diium, (Herod. VII. 22. Thuc. IV. 109. Scyl. Periplus. p. 26. Strab. Epit. VII. p. 331.)—Olophyxus, mentioned also by the same writers, and Pliny, IV. 10. Steph. Byz. v. Ὀλόφυξος.—Acrothoum, or Acrothoi, situated higher up the mountain, as its name implies, (Thuc. IV. 109. Scyl. p. 26. Steph. Byz. v. Ἀθως, Strab. Epit. VII. p. 331.) and of which Mela observes that the inhabitants were supposed to live beyond the usual time allotted to man. (II. 3.) This remark of the geographer serves to illustrate the name of Macrobia, given by Pliny to Apollonia, which he places on mount Athos, (IV. 10.) and which may have succeeded to Acrothoi; this last town having, according to Theophrastus, been swallowed up by an earthquake in consequence of the impiety of its inhabitants.—Thyssus, named by Thucydides and Strabo, Scylax, loc. cit. Simplic. in Epict. Enchir. c. 28. p. 223. Thucydides says it was taken by the Dictidians, a people apparently of Chalcidian descent, during the Peloponnesian war. (V. 35.) These Dictidians are mentioned by the same historian as having revolted from Athens. (V. 82.) I find no other notice of them; but, as the various readings have Διείς and Διῆς, might they not be the people of Diium mentioned above, who remained faithful to Athens on the invasion of Brasidas. (Thuc. IV. 109.)—Cleonæ is said to have been a colony of Chalcis. (Heraclit. Pont. Polit. XXX. p. 216. Herod. VII. 22. Thuc. loc.
- Olophyxus.**
- Acrothoum vel Acrothoi.**
- Apollonia Macrobia.**
- Thyssus.**
- Dictidians.**
- Cleonæ.**

<sup>c</sup> This is the opinion of Gatterer in his Comment. de Herod. et Thuc. Thrac. Soc. Götting. t. VI. p. 21.

cit. Scyl. loc. cit. Plin. IV. 10.)—Charadriæ is Charadriæ. named by Scylax only. (p. 26.)—Palæotrium, or Palæorium, by Pliny, (IV. 10.) and Stratonice, on the sinus Singiticus, by Ptolemy. (Cf. Steph. Byz. <sup>Palæotrium.</sup> Stratonice. v. Στρατονίκηια.)

The peninsula we have been describing presents two remarkable promontories; the one on the Singitic gulf is the Nymphæum promontorium of Pto- <sup>Nymphæum promontorium.</sup> lemy, (p. 82.) now *Cape S. Georgio*; the other, which Strabo calls Acrathos, (Epit. VII. p. 330.) de- <sup>Acrathos promontorium.</sup> rived its name apparently from the mountain, (Ptol. p. 82.) and is the modern *Capo Monte Santo*.

On the other side of the Isthmus, and at the extremity of the canal of Xerxes, which is opposite to Sane, stood Acanthus, once a flourishing city, colo- <sup>Acanthus.</sup> nized by Andros, (Thuc. IV. 84. Scymn. Ch. 646. Plut. Quæst. Gr. 30.) and often alluded to by the historians of Greece. It submitted to Xerxes on his passage there with his army; and the Acanthians are said by Herodotus to have been much distinguished by that monarch for their zeal in his service. (VII. 116.) On the arrival of Brasidas in Chalcidice, he deemed it politic to secure to Sparta the alliance of this important town; and, presenting himself before its walls with his army, was permitted to address the authorities of the place in a speech, recorded by Thucydides, which, though eloquent for a Spartan harangue, would not perhaps have produced the same effect, had not his arguments been enforced by the presence of the Peloponnesian troops, and the threat held out by their commander of ravaging the Acanthian territory, in case of noncompliance with his wishes. The produce consisting chiefly of wine of superior quality,

(Athen. I. 51.) and the season being that of the vintage, Acanthus in consequence opened its gates to Brasidas, and joined the Spartan confederacy. (Thuc. IV. 84.) After the death of this commander, its independence was recognized in the treaty concluded between Athens and Sparta. (Thuc. V. 18.)

When the Acanthians at a later period found their liberties threatened by the growing power of Olynthus, they sent a deputation to Sparta, and obtained the interference of that powerful republic to check the designs of the Olynthians. (Xen. Hell. V. 2.) They afterwards became subject to Philip; though we are not informed under what circumstances this event took place. We learn from Livy, that in the war with Perseus Acanthus was captured and plundered by a Roman fleet. The geographers of antiquity do not agree entirely as to the position assigned to this city. Strabo, or rather his Epitomizer, (VII. p. 330.) places it on the Sin-giticus sinus, as does Ptolemy, (p. 82.) but Herodotus distinctly fixes it on the Strymonicus sinus, (VI. 44. VII. 22. 116. 117.) as well as Scymnus (V. 646.) and Mela, (II. 3.) and their opinions must prevail over those of the two authors above mentioned. It is probable that the spot now called *Erissos* answers to the site of the ancient Acanthus; and it may be remarked, that Ptolemy speaks of a harbour named Panormus, which was probably its haven. (p. 82.)

Panormus

Echymnia. Mela mentions a place called Echymnia in the same vicinity, if the text be not corrupt. (II. 3.)

Turris Calarneæ.

Beyond Acanthus he places the tower or fort of Calarneæ. Calarna is classed by Stephanus among the towns of Macedonia. (v. *Κάλαρνα*.) Further north

was Stagirus, or Stagira, a colony of Andros, as we know from Thucydides, (IV. 188.) and celebrated as the birthplace of Aristotle. (Diog. Laert. V. 14. and 16. Theophr. Hist. Pl. 102. Plut. Alex. Strab. Epit. VII. p. 331. Steph. Byz. v. *Στάγειρα*.) This city, following the example of Acanthus, espoused the cause of Brasidas in the Peloponnesian war. (Thuc. IV. 88.) It is noticed by Herodotus, VII. 116. Plin. IV. 10. Ptol. p. 82. Chrys. Or. XLVII.

Some trace of the ancient name is apparent in that of *Stauros*. The harbour of Stagira was called Capros, as well as the small island which lay off it. (Strab. Epit. VII. p. 131. Pomp. Mel. II. 3.)

Capros portus et insula.

Beyond was Alapta, a Greek town, according to Scylax, (p. 27.) but the word is probably corrupt, as it is unknown to every other writer.

Arethusa, which next follows in the list of the same geographer, (cf. Plin. IV. 10.) is celebrated in antiquity as containing the remains of Euripides. Cf. Ammian. Marcellin. XXVII. 4. Plut. Lycurg. and the Jerusalem Itinerary, p. 604. where Wesseling, in the notes, quotes the following epigram: (Anthol. t. II. p. 243.)

Οὐ σε κυνῶν γένος εἶλ', Εὐριπίδην, οὐδὲ γυναικὸς

Οἴστρου, τῆς σκοτῆς Κύπριδος ἀλλότριον.

'Αλλ' Ἀΐδης καὶ γῆρας ὑπαὶ Μανέτῃ δ' Ἀρεθούσῃ

Καῖσαι, ἑταίρειν τίμως Ἀρχέλειω.

Other accounts, however, place this great tragedian's tomb at Bromiscus, another town of Macedonia; but it is easy to reconcile this discrepancy, as Bromiscus was situated in the immediate vicinity of Arethusa; which is evident from the account given by Thucydides of the march of Brasidas from Chalcidice to Amphipolis on the Strymon. Bromis-

Bromiscus  
vel Bromiscus.

**Aulon.** *cus*, according to that historian, was situated at the mouth of a river which discharges the waters of the lake Bolbe into the sea; consequently it could not be far from the position which may properly be assigned to Arethusa. (Thuc. IV. 103. Steph. Byz. v. Βορμίσκος.) Aulon, mentioned by Thucydides in the same passage, may have been the valley of Arethusa, where the poet's tomb was placed. It is to be remarked, that Galenus speaks of Aulon as a town of Macedonia near the Strymon. (Comm. L. 111.) Athenæus, however, considers the word *αὐλῶνα* in Thucydides to be the common noun. (V. 3.)

**Apollonia.** In the interior of Chalcidice was Apollonia, a town of some note, situated, as we learn from the Itineraries on the Egnatian way. (Cf. Scyl. p. 27. Ptol. p. 84. Steph. Byz. v. Ἀπολλωνία.) We are informed by Xénophon that it sent deputies, together with Acanthus, to Sparta, to implore the aid of that state against Olynthus. (Hell. V. 2.) In the war which ensued, Apollonia was occupied by Derdas, prince of Elymea. (Xen. Hell. V. 3.) At a later period this town, as well as the whole of Chalcidice, became annexed to the Macedonian empire. (Demosth. Phil. III. 34.)

Mention is made of Apollonia in the Acts of the Apostles, (xvii. 1.) St. Paul having passed through it on his way from Philippi to Thessalonica. The ruins of Apollonia are said still to retain the name of *Pollina*. According to Hegesander, cited by Athenæus, two rivers flowed near it, named Ammites and Olynthiacus, both of which emptied themselves into the lake Bolbe. Near the Olynthiacus was the monument of Olynthus the son of Hercules. At stated times an extraordinary number of fish was

Ammites  
fl.  
Olynthia-  
cus fl.

observed to ascend this small stream from the lake; these were caught and salted by the inhabitants. (Athen. VIII. 11.) I am not acquainted with the modern names of the two rivers; but it is plain that D'Anville is incorrect in representing them as discharging their waters into the bay of Olynthus, instead of the lake Bolbe<sup>d</sup>.

Arna is mentioned by Thucydides as a town of Arna Chalcidice; whence Brasidas set out on his enterprise against Amphipolis, (Thuc. IV. 103. Steph. Byz. v. Ἄρνη;) who describes the fourth of that name in his list as a town of Thrace.

Assera, also placed in Chalcidice by Stephanus, Assera. on the authority of Theopompus, (v. Ἀσσηρα,) is probably the town named Assyra by Aristotle, (Hist. Anim. III. 12.) and Cassera by Pliny. (IV. 10.<sup>e</sup>) Miacorus, or Milcorus, is another Chalcidic town Miacorus vel Milcorus. mentioned by Steph. Byz. on the authority of Theopompus. (v. Μιάκωρος et Μίλκωρος.)

### BISALTIA.

That part of Macedonia between the lake Bolbe and the Strymon appears to have been anciently called Bisaltia, (Herod. VII. 115.) from the Bisaltæ, a Thracian nation, who were governed by a king at the time of the invasion of Xerxes. Herodotus relates, that this sovereign caused his own sons to be

<sup>d</sup> See his Map of Ancient Greece.

<sup>e</sup> Sestini thus describes a very rare coin, which he ascribes to this town. "Autonomus unicus in Mus. Regis Gall. videlicet: Asellus gradiens cui imminet Vas utrin-

"que ansatum )( Quadratum  
"incusum sectumque in 4  
"partes triangulares in quarum  
"leg. KA et in opere extante  
"seq. Lit. K. pro ΚΑΣ. AR. 3."  
"Typus ut in Mendes numis. p. 37.



deprived of sight for having disobeyed his orders in joining the Persian army, he himself having retired to the wilds of mount Rhodope. (VIII. 116. Cf. *Ælian. Var. Hist. V. 2.*) We find from Thucydides, that Bisaltia not long after fell into the hands of the kings of Macedon, (II. 99.) but that a small part of the nation remained in the peninsula of mount Athos. (IV. 109. Cf. *Conon. ap. Phot. Bibl. c. 20. Cod. 186.*) Theopompus, who is cited by Steph. Byz. (v. *Βισαλτία*), affirmed, that almost all the hares of this country were found to have two livers.

Bisaltia and the Bisaltæ are named by Lycophron

*Τὸν μὲν γὰρ ἦν Στρυμόνος Βισαλτία.*

and Virgil,

Bisaltæ quo more solent, acerque Gelonus

Cum fugit in Rhodopen.

GEORG. III. 461.

The first town on the coast of Bisaltia, beyond Argilus. Bromiscus and the outlet of the lake Bolbe, is Argilus, a colony of Andros according to Thucydides. (IV. 102.) Herodotus says it was the first town which Xerxes entered after crossing the Strymon. (VII. 115.) The Argilians espoused the cause of Brasidas on his arrival in Thrace, and were very instrumental in securing his conquest of Amphipolia. (Thuc. IV. 103.) Their territory must have extended in fact along the banks of the Strymon, since Cerdylum. Cerdylum, a hill mentioned by Thucydides as being close to that river, belonged to them. (V. 6. Cf. Phavor. ap. Steph. Byz. v. *Ἀργίλος*. et Heracl. Pont. Polit.)

Syleus  
campus  
Posidium.

The plain which Herodotus calls Syleus, and the Posidium, or temple of Neptune, noticed in his account of the route pursued by the Persian army,

were between Argilus and Stagira. In the interior of Bisaltia we hear in Ptolemy of several small towns which are named by no other author. These are, Ossa, perhaps *Soho*, on a river which falls into the Ossa. Strymon, and may be the Bisaltes of Steph. Byz. (v. Bisaltes fl. *Βισαλτία*.)—Berta—Arolus—Callithera. Respecting <sup>Berta.</sup> <sup>Arolus.</sup> <sup>Callithera.</sup> their situations, we have no further guide than the numbers which are exhibited by that geographer.

### PÆONIA.

The Pæonians were a numerous and ancient nation, that once occupied the greatest part of Macedonia, and even a considerable portion of what is more properly called Thrace, extending along the coast of the *Ægean* as far as the *Euxine*. This we collect from Herodotus's account of the wars of that people with the Perinthians, a Greek colony settled on the shores of the Propontis, at no great distance from Byzantium. Homer, who was apparently well acquainted with the Pæonians, represents them as following their leader Asteropæus to the siege of Troy in behalf of Priam, and places them in Macedonia on the banks of the *Axius*. (Il. A. 849.) We know also from Livy that *Emathia* once bore the name of Pæonia, (XL. 3.) though at what period we cannot well ascertain. From another passage in the same historian it would seem that the Dardani of Illyria had once exercised dominion over the whole of Macedonian Pæonia. (XLV.) This passage seems to agree with what Herodotus states, that the Pæonians were a colony of the Teucri, who came from Troy, (V. 13. Cf. VII. 20.) that is, if we suppose the Dardani to be the same as the Teucri,

or at least a branch of ~~them~~. But these transactions are too remote and obscure for examination.

Herodotus, who dwells principally on the history of the Pæonians around the Strymon, informs us, that they were divided into numerous small tribes, most of which were transplanted into Asia by Megabyzus, a Persian general, who had made the conquest of their country by order of Darius. The circumstances of this event, which are given in detail by Herodotus, will be found in his fourth book, c. 12. It appears, however, from that historian, that these Pæonians afterwards effected their escape from the Persian dominions, and returned to their country. (V. 98.) Those who were found on the line of march pursued by Xerxes were compelled to follow that monarch in his expedition. Herodotus seems to place the main body of the Pæonian nation near the Strymon, but Thucydides with Homer extends their territory to the river Axios. (II. 99.) But if we follow Strabo and Livy we shall be disposed to remove the western limits of the nation as far as the great chain of mount Scardus and the borders of Illyria. In general terms then we may affirm, that the whole of northern Macedonia, from the source of the river Erigonus, which has been stated to rise in the chain above mentioned, to the Strymon, was once named Pæonia. This large tract of country was divided into two parts by the Romans, and formed the second and third regions of Macedonia. (Liv. XLIV. 29.)

The Pæonians, though constituting but one nation, were divided into several tribes, each probably governed by a separate chief. We hear, however, of a

king of Pæonia named Autoleon, who is said to have received assistance from Cassander against the Autariatæ; an Illyrian horde who had invaded his country. (Diod. Sic. XVIII. 742.) In describing this portion of Macedonia I shall commence with that part bordering on Illyria, commonly called Pelagonia.

### PELAGONIA.

The Pelagones, though not mentioned by Homer as a distinct people, were probably known to him, from his naming Pelegon, the father of Asteropæus, a Pæonian warrior. (Cf. Strab. Epit. VII. p. 331.) They must at one period have been widely spread over the north of Greece, since a district of upper Thessaly bore the name, as we shall see, of Pelagonia Tripolitiss, and it is ingeniously conjectured by Gatterer, in his learned commentary on ancient Thrace<sup>f</sup>, that these were a remnant of the remote expedition of the Teucris and Mysis, the progenitors of the Pæonians, who came from Asia Minor, and conquered the whole of the country between the Strymon and Peneus. (Herod. VII. 20. Cf. Strab. VII. p. 327. Steph. Byz. v. Πηλαγονία. Plin. IV. 10.) Frequent allusion is made of Pelagonia by Livy in his account of the wars between the Romans and the kings of Macedon. It was exposed to invasions from the Dardani, who bordered on its northern frontiers; for which reason the communication between the two countries was carefully guarded by the Macedonian monarchs. (Liv. XXXI. 28.)

This pass led over the chain of mount Scardus. A curious account of the modern route is given in

<sup>f</sup> Com. Soc. Gott. t. VI. p. 67.

Dr. Browne's Travels: "From *Kuprulik* in *Servia* " we came by *Isbar* to *Pyrlipe*, first passing the high " mountains of *Pyrlipe* in Macedonia, which shine " like silver as those of *Clissura*, and beside Mos- " covia glass, may contain good minerals in their " bowels; the rocks of this mountain are the most " craggy that I have seen, and massy stones lie " upon stones without any earth about them; and " upon a ridge of mountains, many steeples high, " stands the strong castle of *Marco Callowitz*, a " man formerly famous in these parts." From thence the traveller journeyed through a plain country to *Monastir* or *Toli*, a well-peopled and pleasantly situated town, which, I conceive, represents the ancient city of Pelagonia, the capital of the fourth division of Roman Macedonia. (XLV. 29.) Although it must from this circumstance have been a considerable place, little else is known beyond the fact of its existence at a late period, as we find it noticed in the *Synecdemus* of Hierocles and the Byzantine historian *Malchus*, who speaks of the strength of its citadel<sup>b</sup>. (Exc. de Legat. p. 81.) Besides Pelagonia, we have the following towns in the province of that name. *Stubera*, so often mentioned by *Livy* in the Macedonian wars, was situated apparently on the *Erigonus*, as were also most of the Pelagonian cities; it was occupied by the Romans in their first campaign against Philip under *Salpicius*, (*Liv.* XXXI. 39. cf. XLIII. 18, 20.) and appears to have been a town of some opulence, the country around being

Pelagonia  
civitas.

Stubera.

<sup>a</sup> P. 45.

<sup>b</sup> The ruins of Pelagonia are to be seen, according to Pouqueville on the site which is

known to the inhabitants of the country by the name of Old *Bitolia*. t. III. p. 183.

rich and productive. (Polyb. XXVIII. 8, 8.) Strabo calls it Stymbara. (VII. p. 327.)

Bryanium is also noticed by Livy in the first Bryanium. campaign of the Macedonian war. (XXXI. 39. Cf. Strab. VII. p. 327.) Stephanus improperly ascribes it to Epirus. (v. *Βρυάνιον*.) Polybius speaks of a Pelagonian town named Pissaum. (V. 108.) Pissaum.

This portion of Pelagonia seems to have borne the particular appellation of Deuriopus. (Liv. XXXIX. 54.) Strabo calls the inhabitants Deuriopii, (VII. 327. Cf. 326.) and assigns to them Stymbara, Bryanium and Alcomenæ. (Cf. Steph. Byz. v. *Δευρίωπος*.) Alcomenæ. Livy says that Deuriopus is part of Pæonia, and is watered by the Erigonus, which rises in Illyria and falls into the Axios. Not far from the junction of the two rivers was Stobi, an ancient city of some note, as we learn from Livy, who reports, that Philip wished to found a new city in its vicinity, to be called Perseis, after his eldest son. (XXXIX. 54.) The same monarch obtained a victory over the Dardani in the environs of Stobi, (XXXIII. 19.) and it was from thence that he set out on his expedition to mount Hæmus. (XL. 21.) On the conquest of Macedonia by the Romans, it was made the depot of the salt with which the Dardani were supplied from that country. (XLV. 29.) Stobi, at a later period, became not only a Roman colony, but a Roman municipium, a privilege rarely conferred beyond the limits of Italy. (Plin. IV. 10. Ulp. Dig. de Cons. lex ult.) In the reign of Constantine, Stobi was considered as the chief town of Macedonia Secunda, or Sahutaris, as it was then called. (Hierocl. Syn. p. 641. Malch. Exc. Legat. p. 61.) Steph. Byz. writes the name erroneously *Στρίβοις*. Stobi was the birth-

place of Jo. Stobæus, the author of the valuable Greek Florilegium which bears his name.

Audarist-  
tus.

Audaristus, a Pæonian town mentioned by Pliny (IV. 10.) and Ptolemy, (p. 83.) appears to have been not far from Stobi, at least, if, as I apprehend, the name of this place is distinguished in the Table Itinerary under that of Euristo. The distance from Stobi is only twelve miles.

Almopes.

The Almopes, of whom Thucydides speaks as one of the original Macedonian tribes before the conquest of that country by the Temenidæ, (II. 99.) were probably a Pæonian people, and Ptolemy has placed them near the source of the Erigonus on the borders of Illyria; he ascribes to them three towns, Horma, Apsalus, and Europus, respecting which all other writers are silent. (p. 83.) Lycophron designates Macedonia by the name of Almopia. (v. 1238.)

Horma.

Apsalus.  
Europus.

..... ἐκ δ' Ἀλμωπίας,

Πάλιν πλανήτην δέξεται Τυρσηνία.

(Cf. Steph. Byz. v. Ἀλμωπία.)

Iori.

Ptolemy places the Iori in the same vicinity; but nothing, I believe, relative to their history can be ascertained; their principal town was Iorum. (p. 83.)

Iorum.

Orbelia.

Orbelus  
mons.

The district called Orbelia by the same geographer must have derived its name from mount Orbelus, which formed part of the great chain separating Pæonia from Dardania and Mœsia. (Strab. Epit. VII. p. 329.) It will be seen, however, that this appellation was sometimes applied also to the ridge more usually called Hæmus and Rhodope. (Arrian. Exp. Alex. I. p. 3.) Diodorus states, that Cassander established, in the district around mount Orbelus, now *Egrisoû Dagħ*, a body of Illyrian Autariatæ,

who had wandered from their country, and infested Pæonia. (Diod. Sic. XVIII. 742.)

Gariscus is the only town belonging to this canton <sup>Gariscus.</sup> acknowledged by Ptolemy, (p. 83.) it is noticed also by Pliny. (IV. 10.) Orbelia answers apparently to the mountainous tract of *Caratova*.

The Æstræi are another Pæonian tribe named by Æstræi. Ptolemy, together with their city Æstræum. This probably is the Asterium of Livy, a town of Pæonia, <sup>Æstræum vel Astræa.</sup> whither Demetrius, the son of Philip, was sent by his father, a short time before he was put to death. (XL. 23.) Perhaps the Astræa, assigned by Steph. Byz. to Illyria, is the city of which we are now speaking. (v. Ἀστραία.) Pliny calls it Astræa. (IV. 10.)

The Pæonian Agrianes were apparently a more <sup>Agrianes.</sup> considerable tribe in point of territory and population than any hitherto enumerated. Their geographical position is also better ascertained from the fact noticed by Strabo, that the Strymon had its source in their country. (Epit. VII. p. 331.) This great river, of which we shall speak more at length in the following section, is reported by the same geographer to rise in mount Rhodope; whereas Thucydides says, it springs from mount Scomius, <sup>Scomius mons.</sup> (II. 96.) in which statement Aristotle coincides, except that he writes the name of the mountain Scombrus. (Meteorol. I. 13. Cf. Plin. IV. 10.) There is no contradiction, however, between Strabo and Thucydides, as the summits of Rhodope and Scomius <sup>Rhodope mons.</sup> belong to the same great central chain. The Rhodope also of Herodotus is evidently the Scomius of Thucydides, since he asserts, that the Thracian river Escius, now *Isker*, rises in the former mountain,



while Thucydides makes it flow from the latter. (Herod. IV. 49. Thuc. II. 96.) Again, Herodotus has placed Rhodope in the vicinity of the Bisaltæ, who were certainly much to the south of the sources of the Strymon. But all this is easily explained, when we take into consideration the vague manner in which these writers employ the various names of this great chain. Virgil has several times mentioned Rhodope as a mountain of Thrace.

..... acerque Gelonus,  
Cum fugit in Rhodopen, atque in deserta Getarum.  
GEORG. III. 461.

..... Flerunt Rhodopeiæ arces,  
Altaque Pangæa, et Rhesi Mavortia tellus.  
Ibid. IV. 461.

Nec tantum Rhodope mirantur et Ismarus Orphea.  
ECL. VI. 30.

Theocritus classes it with the highest summits of the ancient world.

Εἴτε χιὼν ὧς τις κατετάμετο μακρὸν ὑφ' Ἀλίων  
ἢ Ἄθω, ἢ Ῥοδόπαν, ἢ Καύκασον ὄρεα τοῖντα.

THEOCR. IDYL. VII. 77.

The Agrians were not molested by the Persians in the great removal of the Pæonians, which took place under Darius, (Herod. V. 16.) but not long after they became subject to the king of the Thracian Odrysæ, and followed him in the expedition he undertook into Macedonia. (Thuc. II. 96.)

In the time of Alexander the Agrians were governed by their native princes, as we learn from Arrian, and rendered important services to that monarch by repressing the incursions of the Triballi, a powerful Thracian horde situated on their northern frontier. (Exp. Alex. I. 5. Quint. Curt. I. 12, 14.)

They formed excellent light troops, and were often employed with advantage both by Alexander and his successors. (Diod. Sic. XVII. 571. Q. Curt. II. 12, 10. Polyb. II. 65.V. 79. Liv. XLII. 51. XXXIII. 18.) Steph. Byz. calls them Agriæ. (v. 'Αγρίαι.)

We are not expressly informed what towns were occupied by the Agriæ, but I am inclined to ascribe to them Bylazora, which Polybius describes as <sup>Bylazora.</sup> the largest city of Pæonia. It stood on the frontier leading into the country of the Dardani, and was taken and fortified by Philip, the last king of that name, with a view of resisting the attacks of those barbarians. (V. 97.) Bylazora is mentioned by Livy, (XLIV. 26.) as is also Almanæ, which was situated <sup>Almanæ.</sup> on the Axios, and apparently belonged to Pæonia. Here Perseus encamped, in expectation of being joined by a large body of Gauls, whom he had been anxious to engage in his service. (Liv. loc. cit.)

Contiguous to the Agriæ were two other small tribes of Pæonia, whom Thucydides places near the source of the Strymon, the Leæi and Graei. (II. <sup>Leæi.</sup> <sup>Graei.</sup> 96.) This is the only passage in which these names occur.

The Doberes are noticed both by Thucydides and <sup>Doberes.</sup> Herodotus. The latter historian enumerates them among the Pæonian tribes who were not removed by Megabyzus the Persian general into Asia. (V. 15.)

Thucydides speaks of Doberus as a Pæonian town <sup>Doberus.</sup> on the frontier of Macedonia, and at the foot of a great mountain named Cercine, which separates <sup>Cercine</sup> Pæonia from the Sinti, a Thracian horde. (Cf. Ad. <sup>mons.</sup> Maced. Epigr. Anth. t. II. p. 241.) Sitalces, king of the Odrysæ, in his invasion of Macedonia, was

obliged to cross this mountain before he arrived at Doberus, whence he was to enter the enemy's territory. (II. 96.) Doberus is possibly the spot now called *Doiran*, near a branch of the great central chain of Rhodope. The modern name is *Tchengel Dag*, which is doubtless the Cercine of Thucydides. Keeping in mind this pass, which leads from Pæonia into Macedonia, we must endeavour to discover the lake, of whose inhabitants, and their singular mode of living, Herodotus gives such a faithful and interesting account. (IV. 16.) "The Pæonians "who dwell around mount Pangæus, and the Doberes, and Agrianes, and Odomanti, and those "about the lake Prasias itself, were not at all reduced by Megabyzus. He attempted, however, to "remove the inhabitants of the lake, whose dwellings are constructed in this manner: platforms "are raised on lofty piles standing in the midst of "the lake, and connected with the continent by "means of one bridge only. These piles were anciently raised at the expence of the whole community; but in after-time the following regulation "was enforced: that every individual who marries a "wife conveys piles from the mountain named Orbelus, and that he drives in three for each of his "wives, every man having several. And this is "their mode of living: each inhabitant possesses a "hut on the platforms as a dwelling, and a trap-door through it leading down into the lake. They "secure their infants by a rope tied to their feet, "lest they should fall into the lake; and feed their "horses and beasts of burden with fish; of which "the quantity is so great, that when the trap-door "is lifted up, and a basket let down into the water

"by a rope, it will be found, on being lifted up after a short space of time, full of fish." Gatterer judiciously observes, that this account bears great resemblance to what we know of the Cossacks of the *Don*, who also live in wooden huts raised above the river<sup>1</sup>.

Herodotus elsewhere informs us, that there was a very short entrance by this lake into Macedonia. Near it also was a rich silver mine, from which Alexander, son of Amyntas king of Macedon, is said to have derived a talent of that metal per diem; that after the mine, you come to a mountain named *Dysorus*; having crossed which, you are in Macedonia.<sup>Dysorus mons.</sup> It was by this road that Megabyzus sent his Persian deputies to the court of Amyntas, to demand earth and water, the usual marks of submission, for his master Darius. (V. 17.)

Geographers and critics have been somewhat puzzled to discover, in any known lake of modern Macedonia, the *Prasias Palus* of Herodotus. D'Anville<sup>k</sup>, and after him Gatterer<sup>1</sup>, have conceived it to be the lake *Bolbe* of Thucydides and other writers, which is now, I believe, called *Beshik*. Larcher, perhaps with more probability, thought it had reference to a smaller lake adjoining that of *Beshik*, and which in some maps is called the lake of *St. Basil*. I am led, however, to dissent from both these opinions, for several reasons. In the first place, it is not likely that this lake should have suddenly changed its name from *Prasias* to *Bolbe*, which latter appella-

<sup>1</sup> Comm. Soc. Gott. t. VI. p. 48. See Clarke's Travels in Russia.

<sup>k</sup> Map of Ancient Greece

and Macedonia.

<sup>1</sup> Comm. Soc. Gott. t. VI. p. 48.

tion, be it remembered, was known to *Æschylus*. In the next, *Bolbe*, according to *Thucydides*, belonged to *Mygdonia*, and never could have been in *Pæonia*. Thirdly, it must be obvious, that the road which leads by the lake *Bolbe* was no short way for entering into *Macedonia* from upper *Pæonia*, where *Megabyzus* then was; the king of *Macedonia* being at that time doubtless at *Edessa* in *Emathia*. Fourthly, we are told that the inhabitants of the lake *Prasias* employed, in the construction of their huts, timber obtained from mount *Orbelus*. Now this mountain is many miles to the north of *Mygdonia* and *Bolbe*, and therefore we cannot readily suppose that the small community of which we read in *Herodotus* would travel so far for their supply of wood, when they might have procured it from the *Crestonian* or *Bisaltian* mountains. All these considerations concur in leading me to place the lake *Prasias* near the northern frontier of *Macedonia*, and the country of the *Pæonian* *Doberes*; and here in fact we find the lake of *Doiran*, situated near a high range of mountains; which is perhaps no other than the *Orbelus* of *Herodotus*, and the *Cercine* of *Thucydides*; a pass is also laid down in modern maps over this ridge, leading directly into the heart of the *Macedonian* territory, and thus agreeing very well with the respective accounts of the two historians. Mount *Dysorus* of *Herodotus* was doubtless part of the same chain. It is probably the *Hypsizorus* of *Pliny*, who names also the *Epitus*, *Halcyone*, and *Scomne*. (IV. 10.) I may observe, that professor *Mannert* inclines to place the lake *Prasias* towards the upper part of the course of the *Strymon*<sup>m</sup>.

Hypszorus,  
Epitus,  
Halcyone,  
Scomne,  
montes.

<sup>m</sup> Geogr. t. VII. p. 495.

I shall now subjoin a list of certain towns and places belonging to Macedonia, the position of which remains totally undetermined. The following are from Stephanus Byz.:

Æræ, (Αἰραί.)—Acesæ, (Ἀκίσαι.)—Acésamenæ, (Ἀκεσαμεναί,) the two latter may possibly refer to the same town. Alponus, a town and mountain, (Ἄλπωνος.)—Amolbus, (Ἀμολβος.)—Andria, (Ἀνδρία,) apparently a maritime city.—Aspis, founded by Philip son of Demetrius, (Ἀσπίς.)—Bætium, mentioned by Theopompus, (Βαίτιον.)—Dindryme, (Δινδρύμη.)—Eleutheriscus, (Ἐλευθερίσκος.)—Grastillus or Prastillus, (Γράστιλλος, cf. v. Πράξιλλος,) which Hesychius asserts to have been in Thrace.—Misetus, (Μισσητός.) Museum, a spot near mount Olympus. Stephanus quotes the thirty-seventh book of Polybius, (Μούσειον.) Xaurus, (Ξαῦρος.)—Olbelus, (Ὀλβηλος.)—Olobagra, (Ὀλόβαγγρα.)—Pamphylia, (Παμφυλία.)—The mountain of Pœmænium, (Ποιμαίνιον) v. Ποιμήν.—Scybrus, noticed by Theopompus, (Σκύβρος.)—Tragilus, a city of which Asclepiades, who wrote a history or commentary of tragedies in six books, was a native, (Τράγιλος,) perhaps the same as Trogilus, (Τρώγιλος,) which occurs afterwards.—Tritonus, a small town of Macedonia, (Τρίτωνος.)

To these we may add, from the Synecdemus of Hierocles in Macedonia Secunda—Bargala—Harmonia—Zapara. (p. 641.) In Sestini's work, I find the following towns ascribed to Macedonia from their coins, but I am not aware that they are mentioned at all by any ancient author. "Eurydicea in Pallene, "ΕΥΡΥΔΑΙΚΕΩΝ.—Tripodis typus in omnibus.—Orreskia—Epigraphe—OPPH—OPPHESKION. 1. OP—PHEKION Colonus vel rusticus stans juxta duos

“boves)(Quadratum Macedonicum AR: Octodramm.  
 “—2. OPPH. etiam retrograde—Taurus procumbens  
 “)( Quadratum incusum. AR. Orthagoria—Auto-  
 “nomi—Epigraphe ΟΡΘΑΓΟΡΕΩΝ. AR. et Æ.”

I shall now conclude this section with some account of the roads which traversed Macedonia and Pæonia, more especially the great military Roman way, known by the name of the Via Egnatia. I have already described this route as far as Heraclea Lyncestis, the first Macedonian town on the Illyrian confines: from this point therefore we may resume our investigation of its stations and distances to Amphipolis on the Strymon, where it entered Thrace properly so called. The Antonine Itinerary gives the following divisions:

Ancient names.	Modern names.	Distances in Roman miles.
Heraclea	<i>Erakleh</i>	
Cellis	<i>Kirl Derbend</i>	- XXXIV.
Edessa	<i>Vodina</i>	- XXVIII.
Pella	<i>Palatisa</i>	- XXVIII.
Thessalonica	<i>Saloniki</i>	- XXVII.
Melissurgin	-	- XX.
Apollonia	<i>Pollina</i>	- XVII.
Amphipoli	<i>Jenikevi</i>	- XXX.

According to the Table:

Heraclea	<i>Erakleh</i>	
Cellis	<i>Kirl Derbend</i>	- XXXII.
Edessa	<i>Vodina</i>	- XLV.
Pella	<i>Palatisa</i>	- XLV.
Thessalonica	<i>Saloniki</i>	- XXVII.
Melissurgin	-	- XX.
Apollonia	<i>Pollina</i>	- XVIII.
Amphipoli	<i>Jenikevi</i>	- XXX.

According to the Jerusalem Itinerary:

Heraclea	<i>Eraklah</i>
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Ancient names.	Modern names.	Distances in Roman miles,
Melitonus	- - -	XIII.
Grande	- - -	XIV.
Cellis	<i>Kirl Derbend</i>	XIV.
ad Duodecimum	- - -	XVI.
Edessa	<i>Vodina</i>	XII.
Scurio	- - -	XV.
Pella	<i>Palatisa</i>	XV.
Gephira	- - -	X.
ad Decimum	- - -	X.
Thessalonica	<i>Saloniki</i>	X.
Duodea	- - -	XIII.
Heracleustibus	- - -	XIV.
Apollonia	<i>Pollina</i>	XI.
Euripidis (Tumulus)	- - -	XI.
Pennana	- - -	X.
Amphipolim	<i>Jenikevi</i>	X.

From the Via Egnatia several roads branched off both to the north and south; the latter leading to the southern provinces of Macedonia and to Thessaly; the former into Pæonia, Dardania, Mœsia, and as far as the Danube.

The Table Itinerary furnishes the following route from Pella to Larissa in Thessaly, by Berœa and Dium<sup>n</sup>.

Pella	<i>Palatisa</i>	
Berœa	<i>Kara Veria</i>	- - XXX.
Ascordus	<i>Venidje R.</i>	- - XII.
Arulos	<i>Cojani</i>	- - XV.
Bada (Balla)	<i>Servia</i>	- - XX.
Anamo	- - -	- - VII.
Hatera	<i>Khateri</i>	- - XII.
Dium	<i>Standia</i>	- - XII.
Sabatium	<i>Platamona</i>	- - XII.

<sup>n</sup> We have already noticed this road under the head of Pieria, p. 218.



Ancient names.	Modern names.	Distances in Roman miles.
Stenas	- - -	XV.
Olympum	<i>Elymbo</i> - -	X.
Larissa	<i>Larissa</i> - -	XV.

Two roads led to Stobi in Pæonia; the one from Heraclea Lyncestis, the other from Thessalonica. According to the Table, the distances of the former are,

Heraclea	<i>Erakleh</i>	
Ceramie°	- - -	XI.
Euristo (Audaristus)	- - -	XXIII.
Stobis	- - -	XII.

Of the latter,

Thessalonica	<i>Saloniki</i>	
Gallicum	<i>Gallico R.</i> - -	XVI.
Tauriana	<i>Aurethissar</i> - -	XVII.
Idomenia	<i>Idomeni</i> - -	XX.
Stonas (Gordynia)	- - -	XII.
Antigonía	- - -	XI.
Stobi	- - -	XII.

From Stobi, again, two roads struck off to the north-west and north-east; to Scopi, now *Uskup*, in Dardania, and to Sardica, now *Sophia*, in Moesia.

Stobi		
Gurbita	- - -	VIII.
ad Cephalon	- - -	XIII.
Præsidium	- - -	VIII.
ad Herculem	- - -	VIII.
ad Fines	- - -	VIII.
Anavasorum	- - -	XXXV.
ad Aquas	<i>Banja</i> - -	XII.
Scopi	<i>Uskup</i> - -	XXI.

° Perhaps Bryanium.

# MACEDONIA.

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Ancient names.	Modern names.	Distance in Roman miles.
Stobi		
Tranupara	- - - -	XXX.
Astibo	<i>Istip</i> - - -	XX.
Pautalia	<i>Ghiustendil</i> - -	L.
Ælea	<i>Dragomir</i> - -	XX.
Serdica	<i>Sophia</i> - -	X.

## SECTION V.

# THRACIA.

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Summary account of the Thracian nations, according to Herodotus and Thucydides—Empire of the Odrysæ—Conquest of maritime Thrace by Philip of Macedon—Description of that country from the Strymon to the Chersonnese inclusively—Continuation of the Egnatian way—Islands on the Thracian coast.

THE ancients appear to have comprehended under the name of Thrace all that large tract of country which lay between the Strymon and the Danube from west to east, and between the chain of mount Hæmus and the shores of the Ægæan, Propontis, and Euxine, from north to south. Such at least are the limits assigned to it by Herodotus and Thucydides; and though great changes took place in ages posterior to these historians, it will be found more convenient to adhere to the notions which they have given us of the extent and divisions of the Thracian territory. That the Thracians, however, were at one period much more widely disseminated than the confines here assigned to them would lead us to infer, is evident from the facts recorded in the earliest annals of Grecian history relative to their migrations to the southern provinces of that country. We have the authority of Thucydides for their establishment in Phocis. (II. 49.) Strabo certifies their occupation of Bœotia. (IX. 401. and 410.) And numerous writers attest their settlement in Eleusis of Attica

under Eumolpus, whose early wars with Erectheus are related by Thucydides, II. 15. Paus. Attic. 38. Eur. Phoen. 871. Isocrat. Panathen. Lycurg. in Leocrat. Acesod. ap. Schol. Soph. Œd. Col. 1053. Strab. VII. p. 321.

Nor were their colonies confined to the European continent alone; for, allured by the richness and beauty of the Asiatic soil and clime, they crossed in numerous bodies the narrow strait which parted them from Asia Minor, and occupied the shores of Bithynia, and the fertile plains of Mysia and Phrygia. (Herod. VII. 73. Strab. VII. p. 303.) On the other hand, a great revolution seems to have been subsequently effected in Thrace by a vast migration of the Teucri and Mysi from the opposite shores of the Euxine and Propontis, who, as Herodotus asserts, conquered the whole of Thrace, and penetrated as far as the Adriatic to the west, and to the river Peneus towards the south, before the Trojan war.

The state of civilization to which the Thracians had attained at a very early period is the more remarkable, as all trace of it was lost in after-ages. Linus and Orpheus were justly held to be the fathers of Grecian poetry; and the names of Libethra, Pimplea, and Pieria remained to attest the abode of the Pierian Thracians in the vales of Helicon. Eumolpus is stated to have founded the Mysteries of Eleusis; the origin of which is probably coeval with that of the Corybantes of Phrygia, and the Cabiric rites of Samothrace, countries alike occupied by colonies from Thrace.

Whence and at what period the name of Thracians was first applied to the numerous hordes which

inhabited this portion of the European continent, is left open to conjecture. Bochart and others have supposed that it was derived from Tiraz the son of Japheth<sup>a</sup>; certain it is, we find the name already existing in the time of Homer, who represents the Thracians as joining the forces of Priam in the siege of Troy under the conduct of Rhesus their chief, (Il. K. 435.) said to be the son of the river Strymon. (Eur. Rhes. Argum.)

Herodotus affirms, that the Thracians were, next to the Indians, the most numerous and powerful people of the world; and that if all the tribes had been united under one monarch, or under the same government, they would have been invincible; but from their subdivision into petty clans, distinct from each other, they were rendered insignificant. (V. 3.) They are said by the same historian to have been first subjugated by Sesostris, (II. 103.) and, after the lapse of many centuries, they were reduced under the subjection of the Persian monarch by Megabazus, general of Darius. (V. 2.) But on the failure of the several expeditions undertaken by that sovereign and his son Xerxes against the Greeks, the Thracians apparently recovered their independence, and a new empire was formed in that extensive country under the dominion of Sitalces king of the Odrysæ, one of the most numerous and warlike of their tribes. Thucydides, who has entered into considerable detail on this subject, observes, that of all the empires situated between the Ionian gulf and the Euxine, this was the most considerable, both in revenue and opulence: its military force was, however, very inferior to that of Scythia, both in

<sup>a</sup> Phaleg. III. 2.

strength and numbers. The empire of Sitalces extended along the coast from Abdera to the mouths of the Danube, a distance of four days and nights sail; and in the interior, from the sources of the Strymon to Byzantium, a journey of thirteen days. The founder of this empire appears to have been Teres, (Herod. VII. 137. Thuc. II. 29.) whose son Sitalces, at the instigation of the Athenians, with whom he was allied, undertook the expedition into Macedonia, more than once alluded to in the last section. Having raised a powerful army of Thracians and Pæonians, the sovereign of the Odrysæ penetrated into the territory of Perdiccas, who, unable to oppose in the field such a formidable antagonist, confined his resistance to the defence of the fortified towns; and by this mode of warfare he at length wearied out the Thracian prince, who was persuaded by his nephew Seuthes to abandon the expedition, and retire to his dominions. In return for this service, Seuthes, as we are told, received in marriage Stratonice the sister of Perdiccas. (Thuc. II. 97. et seq.) Sitalces, some years after, having been defeated and slain in a battle with the Triballi, another considerable Thracian clan, was succeeded by Seuthes, who carried the power of the Odrysian empire to its highest pitch. (Thuc. IV. 101. and II. 97.) The splendour of this monarchy was however of short duration, as on the death of Seuthes it began gradually to decline; and we learn from Xenophon, that on the arrival of the ten thousand in Thrace, the power of Medocus, or Amadocus, the reigning prince of the Odrysæ, was very inconsiderable. (Anab. VII. 2, 17. and 3, 7.

When Philip the son of Amyntas ascended the

throne of Macedon, the Thracians were governed by Cotys, a weak prince, whose territories became an easy prey to his artful and enterprising neighbour. The whole of that part of Thrace situated between the Strymon and the Nestus was thus added to Macedonia: whence some geographical writers term it Macedonia Adjuncta<sup>b</sup>. Cotys, having been assassinated not long after, was succeeded by his son Chersobleptes, whose possessions were limited to the Thracian Chersonnese; and even of this he was eventually stripped by the Athenians, (Diod. XVI. 34. Demosth. in Aristocr. p. 678.) while Philip seized on all the maritime towns between the Nestus and that peninsula. (Æsch. de Fals. Legat. p. 39. Orat. Halonn. p. 86.)

On Alexander's accession to the throne, the Triballi were by far the most numerous and powerful people of Thrace; and as they bordered on the Pæonians, (Thuc. II. 96. Strab. VII. 318.) and extended to the Danube, they were formidable neighbours on this the most accessible frontier of Macedonia. Alexander commenced his reign by an invasion of their territory; and having defeated them in a general engagement, pursued them across the Danube, whither they had retreated, and compelled them to sue for peace. (Arr. Exp. Alex.)

After his death, Thrace fell to the portion of Lysimachus, one of his generals, by whom it was erected into a monarchy. (Diod. Sic. XVIII. 628.) On his decease, however, it revolted to Macedonia, and remained under the dominion of its sovereigns, until the conquest of that country by the Romans. As it is my object, in this section, to consider chiefly the

<sup>b</sup> Cellar. Geogr. Ant.

maritime part of Thrace as far as the Chersonnese inclusively, with the view of illustrating Herodotus and Thucydides, I shall not here notice the divisions of Thrace subsequently made by the Romans; and shall only observe, that Livy speaks of a Cotys, chief of the Odrysæ, in the reign of Perseus, (XLII. 51.) from whence it would appear that this people still retained their ancient monarchical form of government, though probably tributary to the sovereigns of Macedonia. Thrace constitutes at present the Turkish province of *Roumelia*.

I shall commence the description of Thrace from the Strymon, which formed the boundary of that Strymon fl. province on the side of Macedonia. (Scyl. Periopl. p. 27.) It has been already said, that this great river rises in the mountain of Scomius, and, after a course of nearly two hundred miles, through the territory of the Pæonians, the Mædi, Sinti, and Edones, who were Thracian tribes, falls into the gulf, to which it communicated the name of Stry-Strymonicus sinus. monicus, (Strab. Epit. VII. p. 331.) now *Golfo di Contessa*.

Pliny states, that the Strymon had its source in mount Hæmus, and that it formed seven lakes before it proceeded on its course. (IV. 10.) Not far from its mouth, it again spread into another lake, much more considerable than those above mentioned, and to which Thucydides alludes in his account of Amphipolis, but without naming it. (V. 7.) Arrian, however, informs us that it was called Cercinitis, Cercinitis palus. (Exped. Alex. I.) now *Lake Takinos*; it is about eighteen miles long, and six broad.

The Strymon gave its name to a wind which was prevalent in the gulf into which that river discharges



itself, and blew with great violence from the north.  
(Herod. VIII. 118.)

Τείχεα μὲν καὶ λαῖες ὑπὸ ριπῆς κε πέσσειεν  
Στρυμονίου Βορέαο. CALLIM. HYMN. IN DEL. 25.  
Πνοαὶ δ' ἀπὸ Στρώμονος μολοῦσαι  
κακόσχολοι ÆSCH. AGAM. 186.

The Strymon was also celebrated for its eels :

Καὶ σοῦ γ' ἐπάνυμός τις ἐν φήμαις βροτῶν  
Θρήκης κατὰρδων ποταμὸς ὠνομασμένος  
Στρυμῶν, μεγίστας ἐγγέλεις κεκτημένος.

ANTIPH. AP. ATHEN. VII. 56.

According to Lucas, the modern name of this river is *Carasou*, or the *Black river*<sup>c</sup>; but some maps term it the river of *Orphano*, from a small town near its mouth.

The first people on the left bank of the Strymon are the Edones, a well-known Thracian tribe, whose name is often used by the Greek poets to express the whole of the nation of which they formed a part.

Ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος,  
'Ηδωνῶν βασιλεύς. SOPH. ANT. 955.

. . . . . κερκίδ' Ἡδωνῆς χερὸς.

EUR. HEC. 1153.

It appears from Thucydides, that this Thracian clan once held possession of the right bank of the Strymon as far as Mygdonia, but that they were ejected by the Macedonians. (II. 99.)

One of their principal towns on the left bank was Myrcinus, often mentioned by Herodotus as the place chosen by Histiaëus of Miletus for his settlement, which was granted to him by Darius, in considera-

<sup>c</sup> 3<sup>me</sup> Voyage, l. I. p. 61.

tion of the important services he had rendered that sovereign in the Scythian expedition. The advantages which this situation presented to the enterprising Ionian, consisted in an abundant supply of timber for ship-building, the number of mariners and soldiers which the country could readily furnish, the richness of the mines it contained, and its proximity to the Greek colonies. (Herod. V. 11. and 23.) His designs, however, did not escape the vigilant observation of Megabyzus, who commanded the Persian army in Thrace; and on his representation to Darius, Histiaëus was recalled in the manner related by Herodotus. Aristagoras also subsequently retired to Myrcinus on the failure of his enterprise in Ionia, and was slain before some Thracian town which he was besieging. (Herod. V. 126. Thuc. IV. 102.) At the time of the Peloponnesian war, Myrcinus had fallen again into the hands of the Edoni; but on the death of Pittacus, sovereign of that people, it opened its gates to Brasidas, who was then in possession of Amphipolis. (IV. 107.) Cleon the Athenian commander was killed in the battle which took place before that city by a targeteer of Myrcinus. (V. 11. Cf. Strab. Epit. VII. p. 331. Steph. Byz. v. Μύρκινος.) The situation of Myrcinus probably corresponds with that of *Orphano*<sup>d</sup>.

Near this town was 'Εννέα Ὀδοί, a spot doubtless <sup>Novem Vias.</sup> so called from the number of roads which met here from different parts of Thrace and Macedon; a supposition confirmed by travellers who have explored this country, and who report that all the principal communications between the coast and plains must

<sup>d</sup> Lucas, 3<sup>me</sup> Voyage, l. I. p. 61.

have led through this pass<sup>e</sup>. It was here, according to Herodotus, that Xerxes and his army crossed the Strymon on bridges, after having offered a sacrifice of white horses to that river, and buried alive nine youths and maidens. (VII. 114.)

Amphipolis.

In this immediate vicinity, the Athenians some years afterwards founded a colony, which became so celebrated under the name of Amphipolis. The occupation of the nine ways seems to have excited the jealousy of the Thracians, which led to frequent encounters between them and the Athenian colonists, in one of which the latter sustained a severe defeat. (Thuc. I. 100. Pausan. Attic. 29.) After a lapse of twenty-nine years a fresh colony was sent out under the command of Agnon son of Nicias, which succeeded in subduing the Edoni. Agnon gave the name of Amphipolis to the new city, from its being surrounded by the waters of the Strymon<sup>f</sup>. (Thuc. IV. 102. Scyl. p. 27. Scymn. Ch. 649.)

Amphipolis soon became one of the most flourishing cities of Thrace; and at the time of the expedition of Brasidas into that country it was already a large and populous city. Its surrender to that general was a severe blow to the prosperity and good fortune of the Athenians; and we may estimate the importance they attached to its possession, from their displeasure against Thucydides, who arrived too late to prevent its falling into the hands of the enemy, (IV. 106.) and also from the exertions they afterwards made under Cleon to repair the loss. The

<sup>e</sup> Walpole's Collection, p. 510.

<sup>f</sup> For the dates of the several attempts made by the Athe-

nians to colonize Amphipolis, see Clinton's *Fasti Hellenici*, second edition, p. 261.

operations undertaken by this commander, with a view of recovering Amphipolis, will be found detailed in the commencement of the fifth book of Thucydides. His total incapacity and presumptuous temerity, when opposed to one of the most able and enterprising captains of the age, were attended with the result which might have been expected; his forces were totally discomfited, and he himself was slain in the general rout. Brasidas also received a mortal wound early in the engagement, and expired in the midst of his brilliant success. The Amphipolitans testified their veneration for his character by every honour they could pay to his memory. It was decreed, that from henceforth he alone should be considered as the founder of Amphipolis; that statues should therefore be erected to him, while those of Agnon were to be displaced and destroyed; that divine worship should be offered to him, and games and annual sacrifices celebrated in his honour. (Thuc. V. 11. Aristot. Eth. V. 7.)

The battle of Amphipolis confirmed the loss of that important city to Athens; for though it was agreed, by the terms of the peace soon after concluded with Sparta, that this colony should be restored, that stipulation was never fulfilled, the Amphipolitans themselves refusing to accede to it, and the Spartans expressing their inability to compel them. The Athenians, in the twelfth year of the war, sent an expedition under Evetion to attempt the reconquest of the town, but without success. (VII. 9.ε)

\* Mitford, in his History of Greece, affirms, that Amphipolis was restored to the Athe-

nians; but there is no proof of this fact, nor of the colonization of that city from Cyrene

When Olynthus became the leading republic in the north of Greece, the Amphipolitans, uniting their interests with those of their Chalcidian neighbours, were thus enabled to withstand another attack on the part of Athens, under the conduct of Iphicrates. (*Æsch. de Fals. Legat. p. 212. Demosth. in Aristocr. 669.*) But on the breaking out of the war soon after between Philip and the Athenians, the former, aware of the importance of Amphipolis for the furtherance of his ambitious designs upon Thrace, after having secured the alliance of the Olynthians, marched against the former city, which he took by assault after a siege of some duration. (*Diod. Sic. XVI. 514. see, however, Demosth. Olynth. I.*) Amphipolis from that time became a Macedonian town; and on the subjugation of this country by the Romans, it was constituted the chief town of the first region of the conquered territory. (*Dexipp. ap. Syncell. Chron. p. 268. Liv. XLV. 29.*)

Pliny terms Amphipolis a free city. (*IV. 10.*) It is mentioned in the Acts of the Apostles (*xvii. 1.*) that St. Paul and his companions passed through it on their way to Thessalonica from Philippi. During the continuance of the Byzantine empire it seems to have exchanged its name for that of Chrysopolis, if we may believe an anonymous geographer in Hudson's *Geogr. Min. t. IV. p. 42.* The spot on which the ruins of Amphipolis are still to be traced bears the name of *Jenikevi*. Mr. Walpole cites some ju-

under the influence of the Lacedæmonian government. This able writer seems to have mistaken the passage he cites from Isocrates, who there alludes to

the foundation of Cyrene by the Lacedæmonians. On the former point, see Mitford, *t. VII. c. 35. p. 352.* on the latter, *t. VII. p. 354.*

dicious remarks from Col. Leake on the situation of  
 this celebrated city. "Thucydides," says that learned  
 traveller, "has very accurately described Amphipo-  
 lis as situated at twenty-five stadia from the  
 mouth of the river Strymon, and as being sur-  
 rounded on two sides by the river, which a little  
 above the city makes a considerable marsh or lake.  
 The position of Amphipolis is one of the most im-  
 portant in Greece. It stands in a pass, which tra-  
 verses the mountains bordering the Strymonic gulf;  
 and it commands the only easy communication  
 from the coast of that gulf into the great Macedo-  
 nian plains, which extend for sixty miles from be-  
 yond *Meleniko* to Philippi. The Strymon, im-  
 mediately after emerging from a large lake, makes  
 a half circuit in a deep gorge round the hill of  
 Amphipolis, and from thence crosses a plain of  
 two or three miles in breadth to the sea<sup>h</sup>."

At the mouth of the Strymon stood Eion, a co-  
 lony of Mende, distant twenty-five stadia from Am-  
 phipolis, of which it was the port, according to Thu-  
 cydides. (IV. 102.) In Diodorus the distance is  
 computed at thirty stadia. (XII. 323.) The former  
 historian (IV. 7.) affirms it to have been more an-  
 cient than Amphipolis. It was from hence that  
 Xerxes sailed to Asia, on his return from Greece,  
 after the battle of Salamis. (Herod. VIII. 118.) Bo-  
 ges was left in command of the town on the retreat  
 of the Persian armies; and made a most gallant de-  
 fence when besieged by the Grecian forces under  
 Cimon. On the total failure of all means of sub-  
 sistence, he ordered a vast pile to be raised in the

<sup>h</sup> Walpole's Collection, p. 510.

centre of the town, and having placed on it his wives, children, and domestics, he caused them to be slain; then, scattering every thing of value in the Strymon; he threw himself on the burning pile, and perished in the flames. (Herod. VII. 107. Thuc. I. 98.) Eion appears to have been lost by the Athenians towards the commencement of the Peloponnesian war, if the name of the place is correctly given in Thuc. IV. 7.; but it may be doubted whether the historian is not there speaking of another Eion, to which Steph. Byz. alludes (v. Ἡϊὼν) as being near Pieria. (Cf. Schol. Thuc.) After the capture of Amphipolis by Brasidas, that general endeavoured to gain possession of Eion also; but in this design he was frustrated by the arrival of Thucydides with a squadron from Thasus, who repulsed his attack. (IV. 107.) Cleon afterwards occupied Eion; and thither the remains of his army retreated after their defeat before Amphipolis. (V. 10.) This place is mentioned by Lycophron, v. 417.

Τὸν μὲν γὰρ Ἡϊὼν Στρυμόνος Βισαλτία,  
 Ἀψινθίαν ἄγχιουρος, ἡδὲ Βιστόνων,  
 Κουροτρόφον πᾶγουρον Ἡδωνῶν πέλας.

(Steph. Byz. v. Ἡϊὼν, Eustath. ad II. B.) In the middle ages, a Byzantine town was built on the site of Eion, which now bears the name of *Contessa*. Scymnus of Chios speaks of a site on the banks of the Strymon known by the appellation of Νηρηϊδίων Χοροί (v. 651.) Somewhat above Amphipolis was Himeræum; whence Evetion, an Athenian officer, made war upon the Amphipolitans with some galleys, which he caused to be carried over land, and then launched probably on the lake Cercinitis. (Thuc. VII. 9.) I am at a loss to account for the spot called

Nereidum  
Chori.

Himeræum.

Cermorus by Pliny, and the bay of the same name; Cermorus. Cermorus sinus. but it refers probably to the Strymonic gulf. (IV. 10.) Continuing along the coast to the east of the Strymon, we find a small tract of country inhabited by the Pieres, a people of whom we have spoken at Pieræ. length under the head of Pieria in Macedonia. Thucydides informs us, that, on their expulsion from that country, they retired across the Strymon, and settled on the shores of the gulf, to which that river gives its name, but which was also sometimes called Piericus sinus. (II. 99.) The Pieres are also men- Piericus sinus. Pergamus. tioned by Herodotus, who names Pergamus and Phagres as two of their fortresses, near which the Phagres. Persian army passed on their march towards Greece. (VII. 112.) The name of Phagres occurs in Thucydides and Scylax. (II. 99. Peripl. p. 27. Strab. Epit. VII. p. 331. Steph. Byz. v. Φάγρης.) Galepsus (Scyl. Galepsus. Peripl. p. 27.) was a port captured by Brasidas after his conquest of Amphipolis, (Thuc. IV. 107.) but retaken by Cleon. (V. 6.) Perseus sailed from thence for the island of Samothrace after the battle of Pydna. (Liv. XLIV. 45. Diod. Sic. Excerpt. 313. Strab. Epit. VII. p. 331. Steph. Byz. v. Γαληψός.) Beyond was Æsyme, or Cæsyme, the latter being the more Æsyme vel Cæsyme, postea Emathia. ancient name, as appears from Homer, who has mentioned it in the eighth book of the Iliad, in speaking of a son of Priam, whose mother was a native of this city:

Τόν β' ἐξ Αἰσύμηθεν ἐπωομένη τέκε μήτηρ. Θ. 304.

In Thucydides, who informs us that it was a Thracian colony, we find it written Cæsyme. It surrendered to Brasidas with Galepsus. (IV. 107.) Cf. Scyl. Peripl. p. 27. where the name is incorrectly written Σισύμη, and in Diod. Sic. XII. 321. Σύμη. Steph. Byz.



affirms, that this town in his time was called Emathia; a circumstance which explains satisfactorily a passage of Livy that required illustration. Complaints were made in the last Macedonian war to the Roman senate by certain cities, of the treatment they had experienced from Hortensius and Lucretius, Roman prætors, who commanded fleets on the *Ægæan*. It was stated, that those towns which had received these officers and their fleets in a friendly manner, had been injuriously treated by them; while those which, like Emathia, Amphipolis, Maronea, and *Ænus*, closed their gates against them, had sustained no wrong. (Liv. XLIII. 7.) It is evident therefore that Emathia must be, as well as the other cities named with it, a Thracian maritime town; and consequently, from what Stephanus Byz. reports, it must be *Æsyme*.

Scapte-  
Hyle.

More to the east we find Scapte-Hyle, a place celebrated for its rich gold mines, which, according to Herodotus, belonged to the Thasians, and produced annually eighty talents. In these mines Thucydides the historian had some property, as he informs us. (IV. 104.) The author of his life states, that he resided there after his banishment, and employed himself in arranging the materials for his history. (Marcellin. Vit. Thuc. p. 10. ed. Bip. Cf. Plut. de Exsil. p. 605.)

Datum.

Datum, a port of the Edones in this vicinity, was the scene of an engagement between the natives and the Athenian colonists, who had first attempted to settle in this territory with a view of possessing themselves of the golden mines. The latter, however, were defeated with loss. (Herod. IX. 75.) Thucydides affirms, that the action took place near Dra-

bescus, which was situated more inland. Strabo states, that the position of Datum presented great advantages. Its territory was highly fertile; it possessed excellent docks for the construction of ships; and most valuable gold mines; hence arose the proverb *Δάτος ἀγαθῶν*, i. e. an abundance of good things. (Epit. VII. p. 331. Cf. Harpocrat. v. *Δάτος*. Zenob. Prov. Græc. Cent. III. 71.) In Scylax it is mentioned as a Greek colony founded by Calistratus, an Athenian, (Peripl. p. 27.) but in Zenobius, as an establishment of the Thasians. (loc. cit.)

Neapolis was another maritime town, still more to <sup>Neapolis.</sup> the east. (Liv. XXXVIII. 41.) It was probably the haven of the important town of Philippi, as we hear of St. Paul landing here from Samothrace, on his way to that city, which was some miles inland. (Acts xvi. 11. Cf. Appian. Bell. Civ. IV. 87. 106.) The situation of this port seems to answer to that of *Cavallo*, where Dr. Clarke observed several remains of antiquity; among others, a very large aqueduct, upon two tiers of arches, and in perfect preservation<sup>1</sup>. A little beyond this place, the mountains close in upon the coast, and form a defile of difficult access: the narrowest part was eighteen miles from Philippi, according to Appian, who terms it the Pass of the Sa- <sup>Saltus Sa-</sup> pæi, τὰ στενὰ τῶν Σαπαίων, (Civ. Bell. IV. 87. 106.) <sup>peorum</sup> <sup>quod et</sup> <sup>Symbolum</sup> <sup>et Acon-</sup> <sup>tisma.</sup> who were a Thracian nation inhabiting these parts. (Herod. VII. 110.) The same defile is termed Symbolum by Dio Cassius, (XLVII. 35.) and at a later period it bore the name of Acontisma, as we learn from Ammianus Marcellinus (XXVII. 4. et. XXVI. 7.) and the Itineraries, in their description of the

<sup>1</sup> Travels, P. II. s. 3. p. 413.    <sup>sieurs singularités trouvées en</sup>  
See also Belon, Observ. de plu-    Grèce par P. Belon, l. I. c. 58.

**Sapæi.** Via Egnatia, which was carried through it. It may be observed, that the Sapæi are said by Strabo to be the same people as the Saï, who will be mentioned under the head of Samothrace. (XII. p. 549. <sup>k</sup>)

**Apollonia.** The last town on the coast, before arriving at the mouth of the river Nestus, was Apollonia, the existence of which is certified by Strabo (Epit. VII. p. 331.) and by Livy. (XXXVIII. 41. Pomp. Mel. III.

**Pangæum mons.** 2.) A natural division is here formed by mount Pangæum, between the maritime part of this district and the interior. This celebrated ridge, which was apparently connected with the central chain of Rhodope and Hæmus, branched off in a south-easterly direction, closing upon the coast at the defile of Acontisma noticed above.

The name of this lofty mountain often appears in the poets.

..... ταχέως

Δ' ἀμφὶ Παγγαίου θέμεθλα

Ναιετάοντες ἔβαν.

PIND. PYTH. IV. 319.

Βόλβης θ' ἔλειον δόνακα, Παγγαῖον τ' ὄρος

Ἥδωνιδ' αἶαν.

ÆSCH. PERS. 500.

Βάκχου προφήτης, ὃς τε Παγγαίου πέτραι

ᾠκίησε σεμνὸς τοῖσιν εἰδόσιν θεός. EUR. RHES. 972.

Altaque Pangæa, et Rhesi Mavortia tellus.

GEORG. IV. 462.

It is now called *Pundhar Dagh*, or *Castagnats*, according to the editor of the French Strabo.

Herodotus informs us, that mount Pangæum contained gold and silver mines, which were worked by the Pieres, Odomanti, and Satræ, clans of Thrace,

<sup>k</sup> See Gatterer Herod. ac Gott. t. V. A. 1782. p. 81. Thucyd. Thrac. Comment. Soc.

but especially the latter. (VII. 112.) Euripides confirms this account when he says,

Περῶσα γὰρ δὴ ποταμίους διαῤροάς,  
 Δέκτροις ἐπλάσθην Στρυμόνος φυταλμίους,  
 Ὅτ' ἤλθομεν γῆς χρυσόβωλον εἰς λείας  
 Πάγγαιον—

RHES. 919.

(Cf. Strab. Epit. VII. p. 331. Apollod. III. 5, 1.) Theophrastus states, that a cotyle of the water which flowed from some springs near the mines of mount Pangæum, weighed ninety-six drachmæ in winter, and only forty-six in summer. (ap. Athen.)

These valuable mines naturally attracted the attention of the Thasians, who were the first settlers on this coast; and they accordingly formed an establishment in this vicinity at a place named Crenides, from the circumstance of its being surrounded by numerous sources which descended from the neighbouring mountain. (Diod. Sic. XVI. 511. Artemid. ap. Steph. Byz. v. Φίλιπποι, Id. v. Κρηνίδες)

Philip of Macedon having turned his attention to the affairs of Thrace, the possession of Crenidæ and mount Pangæum naturally entered into his views; accordingly he invaded this country, expelled the feeble Cotys from his throne, and then proceeded to found a new city on the site of the old Thasian colony, which he named after himself Philippi. (Diod. Sic. XVI. p. 514.)

When Macedonia became subject to the Romans, the advantages attending the peculiar situation of Philippi induced that people to settle a colony there; and we know from the Acts of the Apostles that it was already at that period one of the most flourishing cities of this part of their empire. (XVI. 12. Plin. IV. 10.) It is moreover celebrated in his-

tory, from the great victory gained here by Mark Antony and Octavian over the forces of Brutus and Cassius, by which the republican party was completely subdued. (Appian. Bell. Civ. IV. 107. et seq. Dio Cass. XLVII. 41.)

Ergo inter sese paribus concurrere telis  
Romanas acies iterum videre Philippi.

GEORG. I. 490.

..... video Pangæa nivosis  
Cana jugis, latosque Hæmi sub rupe Philippos.

LUCAN. PHARS. I. 680.

Philippi, however, is rendered more interesting from the circumstance of its being the first place in Europe where the Gospel was preached by St. Paul, (A. D. 51.) as we know from the 16th of the Acts of the Apostles, and also from the Epistle he has addressed to his Philippian converts, (iv. 15.) where the zeal and charity of the Philippians towards their Apostle received a just commendation. We hear frequently of bishops of Philippi in the ecclesiastical historians; and the town is also often mentioned by the Byzantine writers. Its ruins still retain the name of *Filibah*<sup>1</sup>. Theophrastus speaks of the *rosa centifolia*, which grew in great beauty near Philippi, being indigenous on Mount Pangæum. (ap. Athen. XV. 29.) Nicander mentions another sort, which bloomed in the gardens of Midas:

Πρῶτα μὲν Ὀδονίηθε Μίδης ἄπερ Ἀσίδος ἄρχην  
λαίπων ἐν κλήροισιν ἀνέτρεφεν, Ἡμαθίοισιν  
αἰὲν ἐν ἐξήκοντα περίξ κομόωντα πετήλαις.

AP. ATHEN. XVI. 31.

Phyllis re- That part of Edonis situated to the north of mount  
gio.

<sup>1</sup> Mannert, Geogr. t. VII. p. 232.

Pangæum was named Phyllis, according to Herodotus: it was bounded by the river Angites, or Gan- <sup>Angites fl.</sup> Angites, to the north, and the Strymon to the west and south. (VII. 114.) The Angites, now *Anghista*, rises in the mountains north of the Edones, and falls into the Palus Cercinitis, formed by the waters of the Strymon. The Odomanti were a people contiguous to the Edones, and apparently intermixed with them, since Ptolemy describes Edonis, or Odo- <sup>Edonis vel Odoman-</sup> mantice, as the same district. The Odomanti, how- <sup>tice regio.</sup> ever, as we learn from Herodotus, were Pæonians; and they were not conquered by the Persians. (V. 6.) Thucydides mentions Polles king of the Odomanti, who was to join Cleon with a large body of mercenaries before Amphipolis. (V. 6. Cf. II. 101.) Nearer the Strymon we must place the Siropæones <sup>Siropæones</sup> noticed by Herodotus. (V. 15. and 98.) Their principal town was Siris, where Xerxes left a portion of <sup>Siris.</sup> his sick on his retreat from Greece. (VIII. 115. Cf. Steph. Byz. v. Σίρις.) Livy, however, says that Siris belonged to the Odomanti. P. Æmilius received there a deputation from king Perseus after the battle of Pydna. (XLV. 4.) It is now called *Serres*.

There are yet a few other towns ascribed to the Edoni and Odomanti by ancient writers; Drabes- <sup>Drabescus.</sup> cus, where the Athenian colonists of Amphipolis were defeated by the Edoni. (Thuc. IV. 102. Strab. Epit. VII. p. 331. Steph. Byz. v. Δραβήσκος.) In the Table Itinerary it is marked twelve miles north-west of Philippi, a situation which corresponds with that of *Drama*.

Gazorus is ascribed by Stephanus Byz. to Mace- <sup>Gazorus.</sup> donia, but Ptolemy attributes it to the Edoni. (p. 83.) In the Table, the name is corruptly written Grælo;

**Trælium.** as well as Triulo for Trælium, a town of which some coins are in existence<sup>m</sup>.

**Scotussa.** Scotussa, which must not be confounded with the more celebrated place of the same name in Thessaly, is described by Pliny as a free town. (IV. 10. Cf. Ptol. p. 83.) According to the Itinerary it was on the road from Philippi to Heraclea Sintica, and eighteen miles from the latter town.

**Berga.** Berga, in the same vicinity, and on the Strymon, seems to have obtained some celebrity, as the birth-place of Antiphanes, who wrote marvellous stories. (Scymn. Ch. 652. Strab. I. Steph. Byz. v. Βέργη, Ptol. p. 83.)

We hear in Thucydides and Herodotus of several obscure tribes of Pæonian and Thracian origin, which are to be placed near the Strymon, but without any strict attention to accuracy of position. The Pæoplæ, (Herod. VII. 112.) north of Pangæum, and next to the Doberes<sup>n</sup>. The Panæi, (Thuc. II. 101.) whom Steph. Byz. calls Edonians, and places not far from Amphipolis. The Droï and Deræi are noticed by Thucydides loc. cit. Herodotus calls the latter Dersæi.

**Pæoplæ.**  
**Panæi.**  
**Droï.**  
**Deræi vel Dersæi.**  
**Sinti.**

The Sinti, who were a more considerable people than those here enumerated, appear to have occupied a district on the banks of the Strymon, and north of the Siropæones. Thucydides says they were Thracians, (II. 101.) and Strabo affirms that they once occupied the island of Lemnos, thus identifying them with the Sinties of Homer, II. A. 593.

Κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·

Ἐνθα μὲ Σίντιες ἄνδρες ἄφαρ κομίσαντο πεινόντα.

<sup>m</sup> Sestini, who describes them, ascribes Trælium to Macedonia. The epigraph is ΤΡΑΙ and ΤΡΑΙ-

ΑΙΟΝ—retrograde et βουστρεφῆ δόν. Monet. Vet. p. 38.

<sup>n</sup> See last section.

*Οἴχεται ἐς Λῆμον μετὰ Σίντιας ἀγριοφάνους.*

OD. Θ. 294.

(Strab. Epit. VII. p. 331. et X. p. 457. XII. p. 549. Schol. Thuc. II. 98.<sup>o</sup>) Livy informs us, that on the conquest of Macedonia by the Romans, the Sinti, who then formed part of that empire, were included in the first region, together with the Bisaltæ; and he expressly states, that this part of the region was situated west of the Strymon, that is, on the right bank of that river. (XLV. 29.) Ptolemy gives the name of Sintice to the district in question. (p. 83.)

The principal town of the Sinti was Heraclea, <sup>Heraclea Sintice.</sup> surnamed Sintice, by way of distinction, (Liv. XLV. 29.) or Heraclea ex Sintiis. (Liv. XLII. 51.) The same historian states, that Demetrius the son of Philip was here imprisoned and murdered. (XL. 24.) Heraclea is also mentioned by Pliny, IV. 10. and Ptolemy, p. 83. Mannert thinks it is the same as the Heraclea built by Amyntas brother of Philip, according to Steph. Byz. (v. Ἡράκλεια.) The Table Itinerary assigns a distance of fifty miles between Philippi and Heraclea Sintica: we know also from Hierocles that it was situated near the Strymon, as he terms it Heraclea Strymonis. (p. 639.<sup>p</sup>)

Ptolemy ascribes to the Sinti two other towns. Parthicopolis, as Wesseling contends it should be <sup>Parthico-</sup> <sup>polis.</sup> written, and not Paræcopolis, in the notes to Hierocles, p. 69; where he observes, that this confusion of names is of frequent occurrence, and quotes the Acts of the Council of Chalcedon, in which mention is made of a bishop of Parthicopolis. Tristolus is <sup>Tristolus.</sup>

<sup>o</sup> See on this subject Gatterer Comment. Soc. Gotting. A. 1784. t. VI. p. 53.

<sup>p</sup> The coins of Heraclea Sintica are very numerous. Sestini Mon. Vet. p. 37.



known only from Ptolemy, unless it occurs also in Hierocles, under the corrupt form of *Τρίμουλα*, as Wesseling imagines. (p. 639.)

**Pontus fl.** Ancient writers speak of a river named Pontus, in the country of the Sinti, which presented a singular phenomenon. It was said to contain pebbles of a bright red colour, resembling hot coals; they were ignited by water being thrown over them, and, when burning, emitted so great a stench, that no reptile could endure it. (Aristot. *Mirab. Ausc.* ap. Steph. Byz. v. *Σαρία*, Theopomp. ap. Antig. Caryst. c. 151.) The modern name of this river is *Stroumitza*; it falls into the Strymon. The range of mountains which divided the Sintii from Pæonia is called Cercine by Thucydides, who describes it as deserted, and rendered almost impassable from the forests with which it was covered. (II. 98.) Its modern name is *Tchengel Dagħ*.

**Mædi.** Next to the Sintii, and to the north-east, were the Mædi, noticed by Thucydides in his narrative of the expedition of Sitalces into Macedonia, (II. 98.) but of whom Herodotus appears to have had no knowledge; it is probable, however, that he has mentioned this people without being, in fact, aware of their existence in his account of the Sigynnæ, a Thracian tribe near the Ister, who were understood by him to refer their origin to the Medes of Asia; but it is more rational to suppose that they meant the Mædi of Thrace, concerning whom we are now speaking, (Herod. V. 9.) and to whom Strabo alludes under the name of Mædobithyni, (VII. p. 295. Cf. Steph. Byz. v. *Μαιδοί*.) Elsewhere he says the Dardanii and Mædi were contiguous. (VII. p. 316. Cf. Plin. IV. 11. Polyb. X. 41, 4.)

**Mædobithyni.**

From Livy we learn that these latter bordered on Macedonia, and made frequent inroads into that country. Philip the son of Demetrius undertook an expedition against the Mædi, and, having besieged Jamphorina, their chief city, compelled it to surrender. (Liv. XXVI. 25.) Phragandæ is also mentioned by the historian on that occasion as one of their towns. Philip traversed their country in his journey to explore mount Hæmus; and on his return took Petra, a fortress belonging to it. (Liv. XL. 22.) Desudaba is a place of Mædica, where some Gallic mercenaries, who had been summoned by Perseus, were stationed in the Macedonian war. (Liv. XLIV. 26.)

Inna was said to be a fountain situated between the country of the Mædi and Pæonia, where Midas caught Silenus. (Bio ap. Athen. XI. 23.)

Contiguous to the Mædi were the Dentheletæ, whose country Philip also passed through in returning from mount Hæmus. (Liv. XLIV. 26. Cf. Plin. IV. 11. Polyb. XXIV. 6, 7. Strab. VII. p. 318. Steph. Byz. v. Δανθαληται.) Still more to the east were the Bessi, who extended to the Nestus, according to Pliny. (IV. 11.) The Bessi belonged, as Herodotus reports, to the powerful nation of the Satræ, the only Thracian tribe which had never been subjugated. (VII. 110.) In the loftiest range of their mountains stood an oracle and temple of Bacchus, the priests of which were always selected from the Bessi. Later writers, however, speak of this people being independent; and Strabo states that they occupied the greater part of mount Hæmus, reaching as far as the Autariatæ and Dardanii.

He moreover affirms that they were a very lawless and predatory race. (VII. p. 318.) They were not conquered finally by the Romans till the reign of Augustus. (Dio Cass. LIV. Flor. IV. 12.) I shall now pass on to describe what remains of the Thracian coast, from the Nestus to the Chersonnese, and finally the Chersonnese itself.

*Nestus fl.*

The Nestus, as we have before said, constituted the boundary of Thrace and Macedonia in the time of Philip and Alexander; and this arrangement subsequently remained unchanged by the Romans on their conquest of the latter empire. (Strab. Epit. VII. p. 331. Liv. XLV. 29.) Thucydides states that this river descended from mount Scomius, whence the Hebrus also derived its source, (II. 96.) and Herodotus informs us that it fell into the Ægæan sea near Abdera. (VII. 109. Cf. Theophr. Hist. Pl. III. 2.) The same writer elsewhere remarks, that lions were to be found in Europe only between the Nestus and the Achelous of Acarnania. (VII. 126. Plin. IV. 11. P. Mel. II. 3.) In the middle ages, the name of this river was corrupted into Mestus; and it is still called *Mesto*, or *Carasou*, (Black river,) by the Turks<sup>q</sup>.

*Abdera.*

On the sea, and to the east of the Nestus, was Abdera, (Scyl. Peripl. p. 27.) an opulent and celebrated Greek city, founded originally by Timesius of Clazomenæ; but as this settlement did not prosper, owing to the enmity of the natives, it was subsequently recolonized by a large body of Teians from Ionia, who, as Herodotus asserts, had abandoned

<sup>q</sup> Lucas, 3<sup>me</sup> Voyage, l. I. about three hundred yards p. 61. says it is fordable, though wide.

their city when it was besieged by Harpagus, a general of Cyrus. (I. 168. Scymn. Ch. 665. Cf. Apollod. II. 5, 8. Strab. Epit. VII. p. 331.) Abdera was already a large and wealthy town when Xerxes arrived there on his way into Greece; and Herodotus has recorded a facetious observation of Megacreon, one of its citizens, on this occasion; he said, his countrymen ought to return public thanks to the gods that the Persian monarch did not take two meals in the day. (VII. 120.) We are told that Xerxes, on his return from Greece, presented the town with his golden scymetar and train, as an acknowledgment of the reception he had met with there. (VIII. 120.) We learn from Thucydides, that Abdera was the limit of the Odrysian empire to the west. (II. 97.) Sitalces, sovereign of that nation, married the sister of Nymphodorus, an Abderite, who was made an Athenian citizen, that he might induce Sitalces to enter into an alliance with that state. (Thuc. II. 29.) Abdera continued to increase in prosperity and importance until it became engaged in hostilities with the Triballi, who had gained an ascendancy over the Odrysæ, and the other nations of Thrace. At first the Abderitæ were successful; but at length, being abandoned by their Thracian allies, they experienced a severe defeat. Chabrias, the celebrated Athenian general, however, soon after came to their assistance with a considerable force, and, having routed the barbarians, effectually secured the city from further molestation. This general's life is said by Diodorus to have been attempted by a secret assassin during his residence at Abdera; but it is evident that the blow did not prove mortal, as we find him subsequently

mentioned<sup>r</sup>. (Diod. Sic. XV. 476.) According to the same historian, Abdera, many years after these events, fell into the hands of Eumenes king of Pergamus, through the treachery of Pytho, one of its citizens. (Excerpt. 309.) Complaints having been made by the Abderites of the treatment they had experienced from A. Hostilius, a Roman commander, during the war with Perseus, a decree was made by the senate in their favour. (Liv. XLIII. 4.)

In Pliny's time Abdera was considered a free city, (IV. 11.) and the circumstance of having given birth to the philosophers Democritus and Protagoras added to its celebrity. (Pomp. Mel. II. 3. Ammian. Marcell. XXII. 8. Steph. Byz. v. Ἀβδερᾶ.)

This town was also famous for its mullets and other fish. (Dorion ap. Athen. III. 87. Archestr. ap. eund. VII. 124.) Macho, a comic poet, also cited by Athenæus, affirmed, that it contained more public criers than citizens. (VIII. 41. Cf. Martial. X. 25.)

Abderitanæ pectora plebis habes.

In the middle ages Abdera degenerated into a very small town, to which the name of Polystylus was attached, according to the Byzantine historian Curopalate<sup>s</sup>. Its ruins are said to exist near the Cape *Baloustra*<sup>t</sup>.

Pistyrus  
urbs et Lacus.

Herodotus, in describing the march of the Persian army, speaks of a lake and city named Pistyrus, which he seems to place west of Abdera; I am, however, inclined to think that it is the same which is laid down in modern maps on the coast about

<sup>r</sup> The word is δολοφονία, which must signify to assassinate, i. e. to attempt to kill.

<sup>s</sup> Wasse's Notes to Thucy-

dides, II. 97.

<sup>t</sup> French Strabo, t. III. p. 130. §. 3.

twelve miles east of the *Caraseu*, or Nestus, and about five miles north-east of the site of Abdera. Herodotus says the lake is about thirty stadia in circuit, and very salt, and that it was drained by the beasts of burden of Xerxes's army. (VII. 109.) It is formed by a river, which may be the Cudetus of Cudetus fl. Scylax, p. 27. Pistyrus is doubtless the Bistyrus, or Bistirus, of Stephanus Byz., a maritime town of Thrace. Suidas and Harpocration call it Bisteira. I imagine also it is the station called Purdi in the Itineraries.

Beyond is another lake, which Herodotus also notices; it was named Bistonis, from the Bistones, a Thracian tribe, who inhabited its shores, and held dominion over the surrounding district. (VII. 110.) Scymn. Ch. 673.)

The poets sometimes comprehend the whole of Thrace under the name of this nation :

Βιστονίη φόρμιγγι λιγείης ἤρχεν αἰοιδῆς.

APOLL. RH. II. 704.

Sanguineum veluti quatiens Bellona flagellum,  
Bistonas aut Mavors agitans—

LUCAN. PHARSAL. VII. 568.

Phrygiæ contraria tellus,  
Bistoniis habitata viris. OVID. METAM. XIII. 429.

Nodo coërces viperino  
Bistonidum sine fraude crines.

HOR. Od. II. 19, 20.

Two rivers, according to Herodotus, flow into the Bistonian lake, the Travus and Compsatus, (VII. 109.) they are laid down in modern maps as falling into a basin, which communicates with the sea, but no names are attached to them. The Compsatus, which is the stream nearest the Nestus, is perhaps

the Cossinites of Ælian., (Hist. An. XV. 25.) and Consintus of the Itineraries.

Dicæa.

We are informed by Herodotus, that Dicæa was a Greek city, situated on the shores of the Bistonis Palus, (VII. 109.) and his testimony is confirmed by Scylax, p. 27. and Strabo, Epit. VII. p. 331. Plin. IV. 11. Steph. Byz. v. Δίκαια. Dr. Clark, in his Travels, mentions the lake above alluded to, and some ruins near it, which probably are to be identified with those of Dicæa. "We came to the edge  
" of a great salt-water lake formed by the sea, which  
" enters it by a narrow mouth. It is at two hours  
" distance from *Jenidjé*. At the northern extre-  
" mity, or inland termination of this lake, we came  
" to a large and picturesque ruin. Almost the whole  
" of the walls, and many of the mural towers, were  
" yet standing. The remains of portals, or propy-  
" læa, were visible, with three gates in each place  
" of entrance. There was one upon the western side  
" of the building; and here we observed among the  
" foundations the grand style of Grecian architec-  
" ture, consisting of large blocks of marble, placed  
" evenly together without any cement. The modern  
" name of this ruin is *Boâk Kalis*." Dr. Clarke

Bistonia.

conceives that this was the citadel of Bistonia, which was an episcopal see within the archbishopric of Trajanopolis<sup>x</sup>. But the style of Grecian architecture leads me rather to assign it to Dicæa. The remains which the same traveller observed at some distance from thence beyond *Gummergeina*, to which he says the name of *Mycena Kalis* is attached, belonged to Maximianopolis, a city noticed by Am-

Maximia-  
nopolis.

<sup>u</sup> Travels, p. II. s. 3. p. 426.    <sup>x</sup> Gronov. ad Steph. Byz. v. *Bistonía*.

mianus, XXVII. 4. Hierocles, p. 634. and the Itineraries.

Continuing along the coast, we find Maronea, a *Maronea*. Greek town of some note, of which Herodotus, VII. 109. Scylax, p. 27. Strabo, Epit. VII. p. 331. and several other writers have spoken. Diodorus Sic. reports that it was founded by Maro, a follower of Bacchus, (I. 12.) but Scymnus affirms that it was a colony of Chios. (675.) Pliny states that the more ancient name was Ortagurea, (IV. 11.) The same writer extols the excellence of its wine, (XIV. 4.) whence a comic writer, quoted by Athenæus, (VIII. 44.) styled it a tavern.

Maronea, taken in the first Macedonian war by Philip king of Macedon, (Liv. XXXI. 16.) and his retaining possession of it, was subsequently made a cause of complaint against him at Rome. (XXXIX. 24.) According to P. Mela, it was situated near a small river called Schænos, and its ruins still retain *Schænos fl.* the name of *Marogna*.

This part of Thrace was formerly held by the Cicones, a people on whose coast Homer has placed *Cicones*. the scene of Ulysses' first disaster. Ismarus was the name of their city, which the poet supposes that chief-tain to have taken and plundered; but the natives coming down from the interior in great force, he was driven off with severe loss both of men and ships.

Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ

Ἰσμάρῳ ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὅλιστα δ' αὐτούς. Od. I. 40.

Ismarus is only known to later writers as a moun- *Ismarus*  
tain celebrated for its wine, which indeed Homer *urbs et*  
*mons.* himself alludes to in another passage :

γ See Wesseling's Notes. as a priest of Apollo in this  
Maro is mentioned by Homer country. Od. I. 197.



.... ἀτὰρ αἶγτον ἀσκήν ἔχον μέλανος οἴγειο,  
 'Ηδέος, ὃν μοι ἔδωκε Μάραν, Εὐάνθεος υἱός,  
 'Ιρσεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβιβήκει.

OD. I. 197.

..... Juvat Ismara Baccho  
 Conserere, atque olea magnum vestire Taburnum.

GEORG. II. 37.

Ismaris  
 palus.

(Cf. Athen. I. 51.) Herodotus is the only writer who speaks of a lake named Ismaris on this coast, at no great distance from Maronea, and between that city and the neighbouring town of Stryme. (VII. 109. Steph. Byz. v. Ἰσμαρος.) This district appears often to have changed its name, which it first received from the Cicones, and then took in succession those of Gallaice and Briantice. (VII. 109.) Some trace of the latter appellation is preserved in the Campus Priaticus, which Livy places near Maronea. (XXXVIII. 40.) The poets often use the name of Cicones generically :

Gallaice  
 regio, quæ  
 et Brian-  
 tice.

..... Spretæ Ciconum quo munere matres,  
 Discerptum totos late sparsère per agros.

GEORG. IV. 520.

Ismarium  
 promonto-  
 rium.  
 Serrhium  
 prom. et  
 Castellum.

Beyond Maronea is the Ismarian promontory, now *Cape Marogna*. Serrhium, which Herodotus terms ἄκρα ἰσμοαστή, (VII. 59.) is *Cape Makri*. (Cf. Mel. II. 2. Plin. IV. 11.) Near this headland was a fortress or town of the same name, (Æsch. in Ctesiph. p. 65. Orat. Hal. p. 85. Liv. XXXI. 16. Steph. Byz. v. Σέρρειον,) and also the cities of Drys and Zone. (Scyl. Peripl. p. 27.) The latter is named by Herodotus, VII. 59. and Hecataeus ap. Steph. Byz. Here Orpheus sang, and by his strains drew after him both the woods and beasts that tenanted them :

Drys.  
 Zone.

Φηγοὶ δ' Ἀγριάδας, καίης ἐπὶ σήματα μολπῆς  
 Ἀκτῆς Θρηκίης Ζώνης ἐπὶ τηλαθώσας  
 Ἐξείης στιχόωσιν ἐπήτριμοι.

APOLL. RH. ARG. I. 28.

(Cf. Schol. in loc. et Schol. Nicand.)

Herodotus places Stryme and Mesembria on this Stryme. coast between Zone and Maronea. (VII. 108.) The former was a colony of Thasos, and is alluded to in Philip's letter to the Athenians, as being an object of dispute between the inhabitants of that island and the Maronitæ. (p. 163. Demosth. Id. in Polycl. p. 1213. Steph. Byz. v. Στρύμη.)

Mesembria was a settlement of the Samothra-<sup>Mesem-</sup>  
 cians. (Herod. VII. 108.) Between it and Stryme<sup>bria.</sup>  
 flowed the river Lissus. Sale was another colony Lissus fl.  
 of Thasos, near Zone. (Herod. VII. 59.) Doriscus Doriscus.  
 is described by the same author as a vast plain near  
 the coast, and watered by the great river Hebrus,  
 which soon after discharges itself into the sea. In  
 this plain a fortress called Doriscus had been erected,  
 by order of Darius at the time of his Scythian expedi-  
 tion. Here it was that Xerxes numbered the mul-  
 titude he was conducting into Greece. Mascanes,  
 governor of Doriscus, maintained his post after the  
 retreat of Xerxes, notwithstanding all the efforts of  
 the Greeks to expel him, for which service he and  
 his descendants were held in the greatest honour by  
 the Persian kings. (Herod. VII. 59. and 106. Mel.  
 II. 2. Plin. IV. 11.) Doriscus is noticed also by  
 Æschines in Ctesiph. p. 65. Liv. XXXI. 16. Steph.  
 Byz. v. Δορίσκος. Ergisce, (Dem. de Cor. 234. Ergisce.  
 Æschin. loc. cit. Orat. de Halon. p. 85.)—Mour-  
 Mourgisce. (Æsch. loc. cit.)—Mons Sacer, Ἱερὸν ὄρος, (Orat. Mons Sa-  
 cer.

**Myrtium.** de Hal. loc. cit.—Myrtium, (Demosth. de Cor. p. 234.) were other small places in this vicinity.

**Tempyra.** More inland was Tempyra, situated in a woody and mountainous defile, where the Roman army, commanded by the consul Manlius, was attacked, on its return from Asia Minor, by the Trausi, a Thracian tribe. (Liv. XXXVIII. 40.)

Inde levi vento Zerynthia litora nactis  
Threiciam tetigit fessa carina Samon  
Saltus ab hac terra brevis est Tempyra petenti.

OVID. TRIST. I. 9, 19.

**Hebrus fl.** The Hebrus, which we have now reached, is one of the most considerable rivers of Europe. It rises in the central chain that separates the plains of Thrace from the great valley of the Danube. Thucydides says it takes its source in mount Scomius, (II. 96.) and Pliny in Rhodope. (IV. 11.) After receiving several tributary streams, it falls into the Ægean, near the city of Ænus. An estuary, which it forms at its mouth, was known to Herodotus by the name of Stentoris palus. (VII. 58. Plin. IV. 11.) The Hebrus is now called *Maritza*. I shall here subjoin a few of the poetical passages which advert to this great river :

**Stentoris  
palus.**

Εἷς δ' Ἡδανῶν μὲν ἐν ᾠρεσι χεῖματι μέσση  
Ἐβρον παρ ποταμὸν, τετραμμένος ἐγγύθεν ἄρκτου.

THEOCR. IDYLL. VII. 111.

Alcæus, in a verse quoted by the Scholiast of Theocritus. (ad loc. cit.) says,

Ἐβρος κάλλιστος ποταμῶν.

Nec, si frigoribus mediis Hebrumque bibemus,  
Sithoniasque nives hiemis subeamus aquosæ.

ECL. X. 65.

and Horace,

Frigidior Thracam nec purior ambiat Hebrus.

EPIST. I. 16, 13.

Thracane vos, Hebrusque nivali compede vinctus.

Ibid. I. 3, 3.

Qualis apud gelidi cum flumina concitus Hebri

Sanguineus Mavors clypeo increpat, atque furentes

Bella movens immittit equos. ÆN. XII. 331.

. . . . qualis equos Threïssa fatigat

Harpalyce, volucremque fuga prævertitur Hebrum.

Ibid. I. 316.

Tum quoque marmorea caput a cervice revulsum

Gurgite cum medio portans Œagrus Hebrus

Volveret, Eurydicen vox ipsa et frigida lingua,

Ah miseram Eurydicen ! anima fugiente vocabat :

Eurydicen toto referebant flumine ripæ.

GEORG. IV. 523.

(Cf. Serv. ad loc. Plut. de Fluv.)

Herodotus has given us the names of several streams which swell the waters of the Hebrus. On the left or northern bank it receives the Tonskus or Tonzus of Ptolemy, (p. 80.) *Tonja*; then the Artiscus of Herodotus, *Bujuk-dere*; further south it is joined by the Agrianes, *Ergene*, which, according to the same historian, receives the Contadesdus, *Saradjala*; the Contadesdus, the Tearus, *Teke-dere*. It was at the head of this last river that Darius, in his Scythian expedition, erected a pillar, with an inscription, pronouncing the waters of the Tearus to be the purest and best in the universe, as he himself was the fairest of men. (IV. 89. 92.) These rivers mostly flow from mount Hæmus, which stretches its great belt round the north of Thrace, in a direction nearly parallel with the coast of the Ægean.

The modern name is *Eminēh Dagħ*, or *Balkan*. The ancients regarded this range of mountains as one of the highest with which they were acquainted. Polybius, however, thought it inferior in elevation to the Alps, in which he was doubtless correct. (XXXIV. 10, 15.) It was reported, that from its summit could be seen at once the Euxine, the Adriatic, the Danube, and the Alps; and it was in hopes of beholding this extensive prospect that Philip, the last Macedonian king of that name, undertook the expedition which is described in Livy. Having set out from Stobi, and traversed the country of the Mædi, and the desert tract which lies beyond, he arrived on the seventh day at the foot of the mountain. He was three days in reaching the summit, after a difficult and toilsome march. The weather, however, appears to have been very unfavourable for the view, and, after sacrificing on the mountain, Philip and his retinue descended into the plain. (Liv. XL. 22.)

Εὔτε χιὼν ὥς τις κατετάκετο μακρὸν ὑφ' Αἰμον

\*Η' Ἀθω, ἡ Ροδόπαν, ἡ Καύκασον ἐσχατέοντα.

THEOCR. ID. VII. 77.

Threïciam Rhodopen habet angulus unus, et Hæmon  
Nunc gelidos montes, mortalia corpora quondam.

OVID. METAM. VI. 87.

(Cf. Plut. de Flum. ad Strym.)

..... O, qui me gelidis in vallibus Hæmi  
Sistat, et ingenti ramorum protegat umbra!

GEORG. II. 409.

Nec fuit indignum superis bis sanguine nostro  
Emathiam et latos Hæmi pinguescere campos.

Ibid. I. 491.

(Cf. Strab. VII. p. 313. Plin. IV. 11.) The valleys

of mount Hæmus and the banks of the Hebrus were occupied by numerous tribes, of which the principal were the Odrysæ, of whom we have spoken at length in the historical part of this section. The others were the Benni, Corpilli, and Cæletæ. The Cæletæ Majores under Hæmus, the Minores under Rhodope. (Plin. IV. 11. Liv. XXXVIII. 40. Ptol. p. 79.)

If we now cross to the left bank of the Hebrus, <sup>Ænos.</sup> we shall find the town of Ænos at the mouth of the estuary formed by that river, and where it communicates by a narrow passage with the sea. Herodotus calls it an Æolic city, without specifying from which of the Æolic settlements it derived its origin. (IV. 90.) But Scymnus of Chios ascribes its foundation to Mitylene. (696. Cf. Suid. et Harpocrat.) Stephanus Byz. to Cumæ. (v. Αἴνος.) Apollodorus and Strabo inform us, that its more ancient name was Poltyobria. (Apollod. Bibl. II. 5, 9. p. 184. Cf. Steph. Byz. v. Αἴνος. Strab. VII. p. 319.) Virgil supposes Æneas to have landed on this coast after quitting Troy, and to have discovered here the tomb of the murdered Polydorus; he also intimates that he founded a city, which he named after himself.

Æneadasque meo nomen de nomine fingo.

ÆN. III. 18.

Pliny likewise states, that the tomb of Polydorus was at Ænus, (IV. 11.) but it is certain, that, according to Homer, the city was called Ænos before the siege of Troy.

..... βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν  
Πείροος Ἰμβρασιδης, ὃς ἄρ' Αἰνόνην εἰληλούθει.

IL. Δ. 519.

Little notice is taken of this town by the Greek writers posterior to Herodotus, but from Polybius we learn, that, together with Maronea and the other cities on this part of the Thracian coast, it had fallen into the possession of the kings of Egypt, after the death of Lysimachus. (V. 34, 8.) Ganymede, governor of the town for Ptolemy, betrayed it, however, into the hands of Philip of Macedon. (Liv. XXXI. 15.) This sovereign was afterwards compelled by the Roman senate to evacuate Ænus, as well as Maronea, (Polyb. Frag. XXIII. 6, 7. et seq. Liv. XXXIX. 24, 27.) on which occasion the senate declared they should henceforth be free towns, (Polyb. XXV. 3, 7.) a privilege which was still attached to Ænus in the time of Pliny. (IV. 11. P. Mel. II. 2. Hierocl. p. 634.)

This town is known to the Byzantine writers under the name of Enos, which it still preserves.

The climate of Ænus, it seems, was peculiarly ungenial, since it was observed by an ancient writer that it was cold there during eight months of the year, and that a severe frost prevailed for the other four. (Athen. VIII. p. 351.)

Archestratus, as cited by Athenæus, has commended the muscles of this place. (ap. Athen. III. 44.)

Τοὺς μὲν Αἶνος ἔχει μεγάλους ὄστρεα ὃ Ἀβυδος.

We are informed by Steph. Byz. that Ænus and Apsynthii. its district belonged originally to the Apsynthii; it Apsynthus. was indeed called also Apsynthus, (vv. Αἶνος et Ἀψίνθος,) and the Apsynthii are named by Herodotus as a people bordering on the Thracian Chersonese. (VI. 34. et IX. 119.) Dionysius Periegetes Apsynthus speaks of the river Apsinthus. f.

Οὐκ οὕτω Θρήϊκος ἐπ' ἥσιν Ἀψίνθοιο

Βιστονίδες καλέουσιν ἐρίβρομον Εἰραφιώτην. v. 577.

(Cf. Eust. Comment. ad loc.) The promontory, running into the sea south of Ænos, and forming one of the extremities of the Melas Sinus, was known to the ancients by the name of Sarpedonium promontorium; and it was the first point, according to Herodotus, which the Persian fleet reached after the army of Xerxes had crossed the Hellespont. (VII. 58.) Whether Apollonius Rhod. alludes to it when he says,

..... Σαρπηδονίην θῆι πέτρην

Κλείουσι, ποταμοῖο παρὰ ῥέον Ἐργίνοιο, ARG. I. 216.

is uncertain, though probable.

There was also a promontory of the same name in Cilicia, which is remarked by Livy, (XXXVIII. 38.) and Steph. Byz. notices a town so called on the Sarpedon coast of Thrace.

The Melas Sinus is a deep gulf formed by the Thracian coast on the north-west, and the shore of the Chersonnese on the south-east; its appellation in modern geography is the gulf of *Saros*. A river named Melas, now *Cavatcha*, empties itself into this bay at its north-eastern extremity. (Herod. VII. 58. Liv. XXXVIII. 40. Strab. Epit. VII. p. 331. P. Mel. II. 2. Plin. IV. 11.)

In the interior is Cypsela, near the Hebrus, which is mentioned by Livy as an inconsiderable place taken by Philip, (XXXI. 16. cf. XXXVIII. 40.) though from P. Mela it appears that it was once an important town. (II. 2.) Polybius, as cited by Strabo, informs us, that the Egnatian way in his time had been laid down and measured as far as



this point, its extent being five hundred and thirty-five miles. (Strab. VII. p. 322. Steph. Byz. v. Κύψελα.) The name of *Hipsala* or *Gipsala* is still attached to this spot.

**Zerynthus.** Zerynthus in the territory of Ænos is named by several writers: Livy, among others, says, that Apollo was worshipped there, (XXXVIII. 40.) and Lycophron speaks of a cave dedicated to Hecate, (ap. Steph. Byz. v. Ζήρυνθος.)

Ζήρυνθον ἄντρον τῆς κυνοφαγοῦς θεᾶς  
Λιπών—

ver. 77.

Whence Hecate is elsewhere styled Zerynthia by the same poet.

Ὅσοι μεδούσης Στρυμόνος Ζηρυνθίας  
Δείκηλα μὴ σέβουσι λαμπαδουχίαις.

v. 1178.

This cave is however assigned to Samothrace by some writers. (Cf. Ovid. Trist. I. 9. Schol. Nicand. Ther.)

### CHERSONNESUS.

Though the Chersonnese of Thrace, or, as it is sometimes designated, the Chersonnese on the Hellespont, formed but a small portion of the extensive country to which it was annexed, yet its fertility of soil, and proximity to the coast of Asia Minor, early attracted an influx of Grecian settlers, and its shores soon became crowded with flourishing and populous cities. (Xen. Hell. III. 2, 8.) We are told by Thucydides, that during the siege of Troy this country was always occupied by a large portion of the Grecian armament, stationed there to cultivate the soil, and furnish provisions for the besieging force. (I. 11.) Euripides says, however, it was in the possession of Polymnestor.

Ὁς τὴν ἀρίστην Χερσονησίαν πλάκα  
Σπείρει, φίλιππον λαὸν εὐθύων δορί.

HEROD. 8.

From Herodotus we learn, that in after-times the Dolonci, a Thracian tribe, holding the Chersonnese, were engaged in war with the neighbouring Apsynthians, and finding themselves unable to resist these more warlike adversaries, consulted the oracle of Delphi. The god, in reply, advised them to elect for their chief the first person to whom they should stand indebted for the rites of hospitality, on their return homewards. Accordingly, as they passed through Attica, they were invited to the house of Miltiades, the son of Cypselus, a noble and wealthy Athenian. The Dolonci, having acquainted Miltiades with the oracle delivered to them, offered him the sovereignty of their country, which he accepted, and, having quitted Attica, took possession of his newly acquired principality. At his death, he was succeeded by his nephew Stesagoras, who afterwards bequeathed the crown to his brother, the famous Miltiades, son of Cimon. (Herod. VI. 39.) This celebrated character was compelled to fly from the Chersonnese, and withdraw to Athens from dread of the vengeance of Darius, whose enmity he had provoked by his advice to the Ionian chiefs, to destroy the bridge over the Danube. (IV. 137. VI. 41.)

On the invasion of Xerxes, the Chersonnese was overrun with Persian troops, by whom several of its towns were garrisoned; but after the battles of Salamis and Mycale the Grecian fleet removed to the Hellespont, and succeeded in reconquering the whole of the country, which henceforth became dependant on Athens, until the disastrous battle of Ægospotamoi, when it resumed its state of independence.

Dercyllidas, a Lacedæmonian general, who had a command in Asia Minor, at the request of the inhabitants, raised a fortification across the isthmus, and by this great undertaking effectually secured the country from the incursions of the Thracians. (Xen. Hell. III. 2, 8.)

In the reign of Philip, we find Chersobleptes, the son of Cotys, acknowledged as sovereign of the Chersonnese; but of this possession he was deprived by the Athenians, as he had been of the rest of his territory by the king of Macedon. (Diod. Sic. XVI. 528.)

The Athenians, not long after, sent a colony under the direction of Diopeithes to strengthen their settlements in that quarter. (Demosth. Orat. de Cherson.) Philip subsequently made an attempt to conquer the Hellespontine cities, but, having failed in the siege of Perinthus and Byzantium, he was forced to withdraw his forces. The towns of the Chersonnese made a decree on that occasion, by which they awarded a crown of gold, and erected an altar to Gratitude and the Athenian people for their deliverance from the enemy. (Dem. de Cor. p. 256.) After the death of Alexander, the Chersonnese, together with a large portion of Thrace, was allotted to Lysimachus, who founded on the Isthmus the city of Lysimachia, which he made his principal residence. (Diod. Sic. XVIII. 747.) At the beginning of the Macedonian war, most of the Chersonitic towns were in the occupation of Philip son of Demetrius, (Liv. XXXI. 16.) afterwards of Antiochus, (XXXIII. 38.) and finally of the Romans. (XXXVII. 9.)

Deris  
portus.

On crossing the river Melas, the first place on the coast is the port of Deris, (Scyl. p. 27.) then follows

Cobrys, which the same geographer calls the haven <sup>Cobrys portus.</sup> of Cardia. (loc. cit. Steph. Byz. v. Κῶβρυς.)

Cardia was a town of some note, situated at a <sup>Cardia.</sup> short distance from the sea, and near the Isthmus; it owed its origin, as Scymnus of Chios reports, to some Clazomenians and Milesians. (698.) Pliny asserts, that it took its name from its position, and the shape of the ground on which it stood. (Plin. IV. 11. Cf. Steph. Byz. v. Καρδία.)

The army of Xerxes, after crossing the Hellespont, traversed the Isthmus of the Chersonnese, leaving Cardia to the left, and the monument of Hella to the right. (Herod. VII. 58. Cf. VI. 33. IX. 115.)

On the surrender of the Chersonnese to the Athenians, by Chersobleptes, the Cardians refused to acquiesce in that arrangement, and boldly asserted their independence. (Diod. Sic. XVI. 528.)

Eumenes, one of Alexander's most able generals, and Hieronymus the historian, were natives of Cardia. (Diod. Sic. XVIII. 654.)

Other passages relating to Cardia will be found in Athenæus. (XII. 19. Demosth. Philip. III. p. 120. Orat. Halon. p. 87.)

When Lysimachus took possession of the Chersonnese, and the towns on the Thracian side of the <sup>Lysimachia.</sup> Hellespont, he founded a city near the site of Cardia, which was then fast declining in prosperity, and transferred the greater part of its inhabitants to this new settlement, called after him. (Diod. Sic. XVIII. 747. Scymn. Ch. 702.) On his death, Lysimachia fell successively into the hands of Seleucus and Ptolemy, kings of Egypt, and Philip of Macedon. (Polyb. XVIII. 34.) It afterwards suffered considerably from the attacks of the Thracians, and was

nearly in ruins when it was restored by Antiochus, king of Syria. (Liv. XXXIII. 38. Polyb. XXIII. 34.) On the defeat of that monarch by the Romans, it was bestowed by them on Eumenes, king of Pergamus. (Polyb. XXII. 5, 14. et 27, 9.) Lysimachia continued to exist in the time of Pliny, (IV. 11.) and still later, in that of Justinian, (Ammian. Marcell. XXII. 8. Procop. de Ædif. IV. 10.) But in the middle ages the name was lost in that of Hexamilion, a fortress constructed probably out of its ruins, and so called, doubtless, from the width of the Isthmus on which Lysimachia had stood <sup>2</sup>.

**Agora.** Agora was another town on the Isthmus, mentioned by Herodotus, a little to the north of Cardia. (Herod. VII. 58. Orat. Halon. p. 87. Scyl. p. 28. Steph. Byz. v. Ἀγορά.)

**Cypasis.** Continuing along the coast, south of Cardia, is Cypasis, (Scyl. p. 27. Hecat. ap. Steph. Byz. v. Κύπασις,) also Ide and Pæon, two obscure towns mentioned by Scylax only, (p. 28.) and Limnæ, said to be a colony of Miletus. (Scymn. Ch. 704. Steph. Byz. v. Λίμναι.)

**Ide.**  
**Pæon.**  
**Limnæ.**

**Alopeconnesus.** Alopeconnesus was an Æolian colony according to Scymnus, (705. Scyl. p. 28.) and it is mentioned as one of the chief towns of the Chersonnese by Demosthenes. (de Cor. p. 256. et adv. Aristocr.) It was taken by Philip king of Macedon towards the commencement of his wars with the Romans. (Liv. XXXI. 16.) According to Athenæus truffles of excellent quality grew near it. (II. 60.) This place is mentioned by Mela, II. 2. Pliny, IV. 11. Steph. Byz. v. Ἀλωπεκόννησος. The site still retains the name of *Alexi* <sup>2</sup>. To the south of Alopeconnesus Scylax

<sup>2</sup> See Mannert, t. VII. p. 202. and the Byzantine histo-

rians he quotes.  
<sup>a</sup> Mannert, Geogr. t. VII. p. 197.

places Araplus, (p. 28.) a name which is perhaps Araplus corrupt. Elæus was a colony of Teos in Ionia ac-Elæus. cording to Scymnus, (786.) It contained a temple and shrine of Protesilaus, which, having been defiled by Artayctes, a Persian satrap, he was put to death by the Greeks, at the request of the Elæuntians. (Herod. IX. 12.) It is remarked by Strabo, that the name of this town is of the masculine gender. (Epit. VII. p. 331. Cf. Demosth. de Cor. p. 256. Arrian. Exp. Alex. I. 11.) The extreme point of the Chersonnese, a little to the south of Elæus, which is now called *Capo Greco*, was known to the ancients by the name of Mastusium promontorium.

Mastusium  
promon-  
torium.

Ἀκτὴ Δολόγχαν εὐπρεπὴς κεκμηκότι,

Μαζουσία προῦχουσα, Χερσαίου κέρως. LYCOPHR. 533.

(Mel. II. 3. Plin. IV. 11. Ptol. p. 82.) Scylax measures four hundred stadia from Cardia to Elæus, which is the extreme length of the Chersonnese. (p. 28.)

On the Hellespont, and to the north of Elæus, were Idacus and Arrhiana, named by Thucydides in his account of the naval action off Cynossema. (VIII. 104.)

Idacus.  
Arrhiana.

Cynossema was so called from the tradition relating to the metamorphosis and death of Hecuba on that spot. (Mel. II. 2. Plin. IV. 11. Strab. XIII. p. 595. Schol. Lyc. §15. et 1176.) Here the Athenian fleet under the command of Thrasybulus and Thrasylus gained an important victory over the allied squadron of Peloponnesus, towards the close of the war with that country. (Thuc. VIII. 103—106.) This site is said to be now occupied by the Turkish fortress of the Dardanelles, called *Kelidil-bahar*<sup>b</sup>.

<sup>b</sup> Chevalier, Voyage dans la Troade, part. I. p. 5.

**Madytus.** Beyond was Madytus, where Artayctes the Persian, noticed under the head of Elæus, was put to death. (Herod. IX. 121.) This city is named by Demosthenes amongst the principal towns of the Chersonnese. (pro Cor. p. 296. Cf. Liv. XXXIII. 38. Steph. Byz. v. *Μαδύτος*. Mel. II. 2.) It still existed under the Byzantine emperors, as Mannert states that its bishop assisted at the council of Nicæa<sup>c</sup>. The name of *Maito* is still attached to the site on which it stood<sup>d</sup>.

**Cœlus vel  
Cœla.**

Cœlus or Cœla was a small town and haven still further north, known to Mela, II. 2. Pliny, IV. 11. and Ptolemy, p. 82. Ammianus, XXII. 8. Hierocles calls it Cœlia. (p. 634.) Wesseling, in a note on the passage, affirms, that it was under the same bishop as Madytus. This spot is now occupied by the village of *Boix*<sup>e</sup>.

**Panhormus.**

Pliny places the haven Panhormus near Cœla. (IV. 11.)

**Sestos.**

Sestos, from its situation on the Hellespont, was always considered as a most important city, as it commanded in great measure that narrow channel. (Theopomp. ap. Strab. XIII. p. 591.) It appears to have been founded at an early period by some Æolians, as well as Abydos on the opposite coast. (Scymn. Ch. 708. Herod. IX. 115.) The story of Hero and Leander, and still more the passage of the vast armament of Xerxes, have rendered Sestos celebrated in ancient history. Herodotus states, that the foot of the bridge was placed on the European side, between Sestos and Madytus. (VII. 33.) The breadth of the Hellespont being in this part only

<sup>c</sup> Mannert, Geogr. t. VII. 195.

<sup>d</sup> Id. loc. cit.

<sup>e</sup> Mannert, t. VII. p. 193.

seven stadia, (Plin. IV. 11.) whereas from Sestos to Abydos the distance was thirty. (Strab. XIII. p. 591.) Sestos is said by Herodotus to have been strongly fortified; and when besieged by the Greek naval force, after the battle of Mycale, it made an obstinate defence; the inhabitants being reduced to the necessity of eating the thongs which fastened their beds. The barbarians at length evacuated the place, which surrendered to the besiegers. (Herod. IX. 115. et seq. Thuc. I. 89.) The Athenians, when at the height of their power, justly attached the greatest value to the possession of Sestos, which enabled them to command the active trade of the Euxine: hence they were wont to term it the corn chest of the Piræus. (Aristot. Rhet. III. 10, 7.)

After the battle of Ægospotamoi, Sestos regained its independence, with the rest of the Chersonnese; but the Athenians, many years after, having resolved to recover that fertile province, they sent Chares to the Hellespont with a considerable force to attempt its conquest. The Sestians were summoned to surrender their town, and on their refusal were speedily besieged; and after a short resistance the place was taken by assault, when Chares barbarously caused all the male inhabitants capable of bearing arms to be butchered. (Diod. Sic. XVI. 528.) This severe blow probably caused the ruin of the town, as from this period little mention occurs of it in history. Strabo, however, speaks of Sestos as being a considerable place in his time; he observes, that the current which flowed from the shore near Sestos greatly facilitated the navigation of vessels from thence, the reverse being the case with those sailing from Abydos. (XIII. p. 591. Polyb. XVI. 29. Cf. Liv. XXXII. 33. et



XXXVII. 9. Plin. IV. 11. Steph. Byz. v. Σηστός.) Mannert says its site is now called *Jalowa*<sup>f</sup>.

Ægospo-  
tami fl.

North of Sestos we find Ægospotamoi, a small river, which apparently gave its name to a town or port situated at its mouth. (Herod. IX. 119. Steph. Byz. v. Αἰγὸς Ποταμοί.) Here the Athenian fleet was totally defeated by the Spartan admiral Lysander, (A. C. 405.) an event which completely destroyed the power of the former, and finally led to the capture of Athens. (Xen. Hell. 2, 19. Diod. Sic. XIII. 105. Plut. Alcib. et Corn. Nep. Alcib.) The village of *Galata* probably stands on the site of Ægospotamoi.

Callipolis.

The origin of Callipolis, now *Gallipoli*, about five miles beyond Ægospotamoi, is uncertain. A Byzantine writer ascribes its foundation and name to Callias, an Athenian general, (Jo. Cinnamus, V. 3.) while another derives its appellation from the beauty of the site. (Agathias, V. p. 155.) It is certain that we do not hear of Callipolis before the Macedonian war, when Livy mentions its having been taken by Philip, the last king of that name. (XXXI. 16. Plin. IV. 11. Procop. Ædif. IV. 9.) From the Itineraries we learn that Callipolis was the point whence it was usual to cross the Hellespont to Lampsacus or Abydos. It is from *Gallipoli* that the Chersonnese now takes its name as a Turkish province.

Criothote.

We have only further to notice the city of Criothote, said to be founded by Miltiades. (Scyl. p. 28. Scymn. v. 710.) Steph. Byz. states, that it was eighty stadia from Cardia. (v. Κριθωτή.) Cressa, or Critea, (Scyl. p. 28. Ptol. p. 82.) is now *Critia*.

Cressa vel  
Critea.

<sup>f</sup> Geogr. t. VII. p. 193.

Pactya is the last town of the Chersonnese on the Pactya. Hellespont; it also owed its origin to Miltiades, according to Scyl. p. 28. and Scymn. Ch. 710. The former of these geographers reckons forty stadia from Cardia to Pactya. Diod. Sic. mentions, that Pactya was the spot to which Alcibiades retired, when banished for the second time by his countrymen. (XIII. 370.)

Having terminated the description of Thrace within the limits proposed, I shall now conclude with an account of the Egnatian way, continued from the last section, as far as the Hellespont, and also of the islands of Thasos, Samothrace, Lemnos, and Imbros, situated off the coast of Thrace, and generally included in the geographical view which ancient writers have taken of that continent.

The Antonine Itinerary furnishes the following distances and stations from Amphipolis:

Ancient names.	Modern names.	Distances in Roman miles.
Amphipoli	<i>Jenikevi</i>	
Philippis	<i>Felibiah</i>	XXXII.
Acontisma	- - -	XXI.
Otopiso (leg. Topiro)	- - -	XVIII.
Stabulum Diomedis	- - -	XXII.
Pyrsoali, nunc Maximianopoli	- - -	XVIII.
(Pistyro)		
Brendice	- - -	XX.
Trajanopoli	- - -	XXXVII.
Cypsela	<i>Ipsala</i>	XXIX.
Siracella	- - -	XXX.
Apris	- - -	XXI.
Aphrodisiadem	- - -	XXXIV.
Callipoli	<i>Gallipoli</i>	

From Callipolis, across the Hellespont, to Lampascus, sixty stadia.

From Apri the road was carried along the coast to Byzantium, through Rhodostus and Heraclea; the distance 123 miles.

The Jerusalem Itinerary divides the route in a somewhat different manner.

Ancient names.	Modern names.	Distances in Roman miles.
Amphipolis	<i>Jenikevi</i>	
Domeros (Drabescus)	<i>Drama</i>	- XIII.
ad Duodecimum	- -	- VII.
Philippos	<i>Felibiah</i>	- XII.
Neapolim	<i>la Cavalla</i>	- X.
Acontisma	- -	- IX.
Purdis (Pistyrus)	- -	- IX.
Epyrum	- -	- VIII.
Rumbodona	- -	- X.
Stabulum (Diomedis)	- -	- X.
Maximianopoli	- -	- XII.
Brierophara	- -	- X.
Berozica	- -	- X.
Melalico (leg. Milolito)	- -	- XV.
Salæ	- -	- VIII.
Adunimpara (leg. ad Tempyra)	- -	- VII.
Trajanopolim	- -	- VIII.
Dymas	- -	- XIII.
Cypsela	<i>Ipsala</i>	- XII.
Drippa	- -	- XII.
Siracellia	- -	- XIII.
Zesutera	- -	- X.
Apris, &c.	- -	- XII.

The Theodosian Table presents two roads from Philippi to Heraclea Sintica.

Philippi	<i>Felibiah</i>	
Drabescum	<i>Drama</i>	- XII.
Strymon	- -	- VIII.
Sarxa	- -	- XIII.

Ancient names.	Modern names.	Distance in Roman miles.
Scotussa	- - -	XVIII.
Heraclea Sintica	- - -	IV.

The second,

Philippi	<i>Felibiah</i>	
Triulo (Trælium)	- - -	X.
Græro (Gazorus)	- - -	XVII.
Euporea	- - -	VIII.
Heraclea Sintica	- - -	XVII.

The island of Thasos, as we learn from Herodotus, received, at a very remote period, a colony of Phœnicians, under the conduct of Thasus, (VI. 47. Scymn. Ch. 660.) that enterprising people having already formed settlements in several islands of the Ægean. (Thuc. I. 8.) They were induced to possess themselves of Thasos, from the valuable silver mines which it contained, and which it appears they afterwards worked with unremitting assiduity. Herodotus, who visited this island, reports, that a large mountain on the side of Samothrace had been turned upside down (in Greek *ἀνεστραμμένον*) in search of the precious metal. He also speaks of having seen in Thasus a temple of Hercules, built by the Phœnicians, who were in quest of Europa, (Conon. c. 37.) five generations before the supposed birth of Hercules the Theban hero. (II. 44.) Thasus, at a later period, was recolonized by a party of Parians, pursuant to the command of an oracle delivered to the father of the poet Archilochus. From this document, quoted by Stephanus, we learn that the ancient name of the island was Aeria. (Cf. Plin. IV. 12.)

*Ἀγγεῖλον Παρλοῖς Τηλεσίκλεε, ὥς σε κελεύω  
Νήσω ἐν Ἡερῇ κτίζειν εὐδαίμονα ἄστυ.*

(Cf. Thuc. IV. 104. Strab. X.) It is said by others to have been also named Chryse. (Vid. Eust. ad Dion. Perieg. p. 97. and Odonis ap. Hesych. v. Ὀδωνίς. Histæus the Milesian, during the disturbances occasioned by the Ionian revolt, fruitlessly endeavoured to make himself master of this island; which was subsequently conquered by Mardonius, when the Thasians were commanded to pull down their fortifications, and remove their ships to Abdera. (Herod. VI. 44.) On the expulsion of the Persians from Greece, Thasus, together with the other islands on this coast, became tributary to Athens; disputes, however, having arisen between the islanders and that power on the subject of the mines on the Thracian coast, a war ensued, and the Thasians were besieged for three years. On their surrender, their fortifications were destroyed, and their ships of war removed to Athens. (Thuc. I. 101.) Thasus once more revolted, after the great failure of the Athenians in Sicily; at which time a change was effected in the government of the island from democracy to oligarchy. (Thuc. VIII. 64.) According to Herodotus, the revenues of Thasos were very considerable, as they commonly amounted to two hundred, and sometimes to three hundred talents annually. These funds were principally derived from the mines of Scapte-hyle, on the Thracian coast. (VI. 48.) Besides the town of Thasos, the capital, (Scyl. p. 27.) we hear of two others, named Ænyra and Cœnyra, situated in that part of the island which looks towards Samothrace. (Herod. VI. 48.) Thasus fur-

Thasos  
urbs.  
Ænyra.  
Cœnyra.

nished, besides gold and silver, marbles and wine, which were much esteemed. (Plin. XXXVI. 6. Senec. Epist. 86. Athen. I. 51.) The soil was excellent; whence Dionysius styles it, (v. 523.)

..... ἀγυγίη τε Θάσος, Δημήτερος ἀκτὴ.

Pliny asserts, that the distance from Thasos to Abdera was twenty-two miles; and it was seventy-two from mount Athos. (IV. 12.) The modern name is *Tasso*.

The island of Samothrace, says Pliny, lies opposite to the mouth of the Hebrus, and is thirty-two miles in circuit; it is twenty-eight miles from the coast of Thrace, and sixty-two from Thasus. (IV. 12.) Though insignificant in itself, considerable celebrity attaches to it, from the mysteries of Cybele and her Corybantes, which are said to have originated there, and to have been disseminated from thence over Asia Minor, and different parts of Greece. It was said that Dardanus, the son of Jupiter and Electra, who was the founder of Troy, had long dwelt in Samothrace before he passed over into Asia; and it is affirmed, that he first introduced into his new kingdom the mysteries practised in the island from whence he had migrated, (Strab. Epit. VII. p. 331.) and which by some writers was from that circumstance named Dardania. (Callim. ap. Plin. IV. 12.) I shall not here attempt to investigate the origin either of the mysteries above alluded to, or of the Cabiric worship, with which they were intimately connected, the subject, although interesting, being too obscure to be elucidated but in an elaborate dissertation; I shall therefore content myself with citing those passages of the ancient writers which allude to the religious observances here spoken of,

with respect to Samothrace, and refer the reader for farther information to those modern critics who have expressly treated of the subject.

Strabo, in a long discussion of the Mythic rites of the Curetes and Corybantes, with other observances of the same kind, considers them to have been all primarily derived from Thrace, where (X. 470.) the Dionysiac, Bendidian, Orphic, and other mysteries were first celebrated: with these he evidently classes the Cabiric ceremonies, though the latter were more prevalent in Lemnos and Imbros. Demetrius of Scepsis denied the existence of the Cabiric worship in Samothrace; but Stesimbrotus of Thasos asserted its establishment there. Pherecydes also said the Cabiri were natives of Samothrace, (Strab. X. p. 472.) Herodotus is still more positive in affirming that the Samothracians practised the Cabiric orgies, and states that they derived them from the Pelasgi, who once occupied that island, but afterwards obtained a settlement in Attica. (II. 51. Cf. Sch. Apoll. Rh. I. 917. and Lycophron, v. 77.)

*Ζήρυνθον ἀντρον τῆς κυνοφαγοῦς θεᾶς*

*Λιπῶν, ἐρυμνὸν κτίσμα Κυρβάντων, Σάον.*

where see the Scholiast; also Dion. Perieg. v. 524.

*. . . . . Ὀρηκὴ τε Σάμος, Κορυβάντιον ἄστρ.*

and Eustath. Comm. ad loc.<sup>ε</sup>

Various are the names which this island is said to have borne at different periods. It was called

<sup>ε</sup> On the Cabiric Mysteries, see Th. Guberleth. Dissert. Philol. de Myst. Deor. Cabir. Freret, Recherches sur les Cabires, Acad. des Inscr. et Belles Lettres, t. XXVII. Hist. p. 10. Heyn. Relig. et Sacr. cum fur.

peract. Orig. Comment. R. Soc. Gotting. t. VIII. p. 1. 1787. Dupuis, Origine de tous les Cultes, t. II. p. 2. p. 22. S<sup>c</sup>e Croix, Mem. pour servir à l'histoire de la Religion secrete, &c. 1784.

Dardania, as we have before seen; also Electris, Melite, Leucosia, (Strab. X. p. 472. Schol. Apoll. Rh. I. 917. Steph. Byz. v. Σαμοθράκη,) and was said to have been named Samothrace by a colony from the Ionian Samos, though Strabo conceives this assertion to have been an invention of the Samians. He deduces the name either from the word Σάμος, which implies an elevated spot, or from the Saii, a Thracian people, who at an early period were in possession of the island. (X. p. 457.) Homer, in his frequent allusion to it, sometimes calls it simply Samos :

Μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης.

IL. Ω. 78.

Ἐς Σάμον, ἔς τ' Ἴμβρον, καὶ Λῆμον ἀμυχθαλέεσσαν.

IL. Ω. 753.

at other times the Thracian Samos.

Ἐψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὕληίσσης,

Θρηίκης· ὅθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,

Φαίνετο δὲ Πριάμοιο πόλις, καὶ νῆες Ἀχαιῶν.

IL. N. 12.

This lofty summit, from whence the poet supposes Neptune to have contemplated the plains of Troy, and the contending armies, is called by Pliny mount Saece. (IV. 12.)

Saece  
mons.

The Samothracians joined the Persian fleet in the expedition of Xerxes; and one of their vessels distinguished itself in the battle of Salamis. (Herod. VIII. 90.)

Perseus, after the battle of Pydna, took refuge in Samothrace, and was there seized by the Romans, when preparing to escape from Demetrium, a small harbour near one of the promontories of the island. On this occasion Livy asserts that the chief ma-

Demetrium  
promontoria.



gistrate of Samothrace was dignified with the title of king. (XLV. 6.) Steph. Byz. informs us there was a town of the same name with the island.

Lemnos  
insula.

The island of Lemnos, now *Stalimene*, is situated, according to Pliny, eighty-seven miles from mount Athos, (IV. 12.) but there must be an error in the MSS. of that author, for the distance is not forty miles from the extreme point of the Acrothoan cape to the nearest headland of Lemnos. It is maintained, however, by more than one ancient writer, that the shadow of the mountain was cast as far as the island. The Scholiast of Theocritus quotes a verse of Sophocles to that effect. (Ad Idyll. VI. 76.)

*Ἄθως σκιάζει νῶτα Λημνίας βόας—*

(Cf. Plin. IV. 12.) This last writer affirms that Lemnos is one hundred and twelve miles in circuit; which is perhaps correct, if we take in every sinuosity of the coast.

Homer states, that the earliest inhabitants of this island were the Sintians, a Thracian tribe of whom we have already spoken, (Il. A. 593. Strab. Exc. VII. p. 331.) whence Apollonius Rh. terms it *Σιντήϊδα Λῆμνον*. (I. 608. Cf. Schol. Thuc. II. 98. Steph. Byz. v. *Λῆμνος*.) To these succeeded the Tyrrheni Pelasgi; but at what period is not known; for, according to Anticlides, these were the first people so called. (Ap. Strab. V. p. 219.) Now if they are the same Pelasgi who were established in Samothrace, their residence in Lemnos must have been long prior to the siege of Troy, as the Pelasgic name was at that time nearly extinct. It is certain that the Pelasgi, who are said to have been received in Attica, and to have built the Pelasgic wall at Athens, were Tyrrheni; and the same who inhabited Lemnos,

after having expelled from thence the descendants of the Argonauts. (Thuc. IV. 109. Herod. IV. 145. Apoll. Rhod. Arg. IV. 1760. Cf. Schol. I. 580.)

But whence came the Lemnians, who, according to Herodotus, once occupied part of the Peloponnesus? (VIII. 73.) were these also Pelasgi Tyrrheni? As the circumstance of this settlement rests solely on the authority of that historian, we must content ourselves with his bare statement of the fact.

Herodotus also relates, that the Pelasgi, who resided in Attica, having been expelled from thence, retired to Lemnos. But that afterwards, in revenge for this ill usage, they carried off some Athenian women from Brauron in Attica, whom they treated with great indignity. (VI. 137. et seq.)

Lemnos was still in the possession of these Pelasgi, when it was invaded and conquered by Otanes, a Persian general. (Herod. V. 26.) But on his death it is probable that the island again recovered its independence; for we know that, subsequent to this event, Miltiades conquered it for Athens, and expelled those Pelasgi who refused to submit to his authority. (Herod. VI. 140.)

During the Peloponnesian war, Lemnos remained in the possession of Athens, and furnished that state with its best light armed troops. (Thuc. IV. 28. VII. 57.)

One of the two principal towns on the island was Myrina, situated on the side looking towards mount <sup>Myrina.</sup> Athos, since Pliny reports, that the shadow of the mountain was visible in the forum of this city at the time of the summer solstice. (IV. 12. Cf. Apoll. Rh. Arg. I. 604.) Myrina alone offered resistance to Miltiades, but was taken by the forces of that com-

mander. (Herod. VI. 140. Steph. Byz. v. *Μυρίνα*, Galen. de Med. Simpl. IX. p. 118.) The ruins of this town are still to be seen on the north-west side of the island. On its site stands the modern *Castro*<sup>h</sup>.

**Hephæstia.** Hephæstia, the other town of Lemnos, is mentioned also by Herodotus, VI. 140. Charax ap. Steph. Byz. v. *Ἡφαιστία*.

Pliny speaks of a remarkable labyrinth which existed in this island, and of which some vestiges were still to be seen in his time. He says it had massive gates, and one hundred and fifty columns, and was adorned with numerous statues, being even more extensive and splendid than those of Crete or Egypt. (XXXVI. 13.) Modern travellers have in vain attempted to discover any trace of this great work<sup>i</sup>. It should be observed, however, that Homer speaks of a city of this name :

Ἐξ Ἀδίας δ' ἐπὶ πόντον ἐβήκατο κυμαίνοντα·

Αἴμον δ' εἰσαφίκανε, πόλιν δαίοιο Θέαντες. IL. E. 220.

Hermæum  
promontorium.

**Æschylus**, in the *Agamemnon*, notices the *Hermæan promontory* of Lemnos. (v. 274.)

ἔπεμπεν Ἴδη μιν, πρὸς Ἑρμαῖον λίκας

Αἴμου.

as does also **Sophocles**, in the *Philoctetes* :

πολλὰ δὲ φωνῆς τῆς ἡμετέρας

Ἑρμαῖον ὄρος παρέπεμψε ἱμοὶ

• στόνον ἀντήτυπον χειμαζομένην.

ver. 1459.

<sup>h</sup> Dr. Hunt's account of Lemnos in Mr. Walpole's Collection, p. 54.

<sup>i</sup> Dr. Hunt says, "We could only hear a confused account of a subterraneous staircase in an uninhabited part of the

"island called Pœnniah." This spot the Dr. visited; but he was of opinion that those ruins have no relation to the labyrinth mentioned by Pliny. He conceives them rather to belong to Hephæstia. (I. 61.)

We hear likewise of another summit in Lemnos, called Mosychlus, from which fire was seen to blaze forth, according to a fragment of the poet Antimachus, preserved by the Scholiast of Nicander. (Ad Ther. 472.)

. . . . . Ἡφαίστου φλογὶ πικελον, ἦν βα τιτύσκει  
Δαίμων ἀκροτάταις ὄρεσιν κορυφῇσι Μοσύχλου.

(Cf. Lycophr. et Senec. Herc. Œt. 1359.) This volcanic appearance will account for all the mythological fictions which allude to this island, as the smithy of the god of fire, and also for the ancient name of Æthalea, which it is said to have borne in distant ages. (Polyb. ap. Steph. Byz. v. Αἰθάλη, et Etym. Magn.) "The whole island," says Dr. Hunt, "bears the strongest marks of the appearance of volcanic fire; the rocks in many parts are like burnt and vitrified scoria of furnaces<sup>k</sup>."

Near Lemnos were some smaller islands, of which the most celebrated was Chryse, the abode of Philoctetes during his misfortunes, as some authors relate. (Eustath. ad Hom. Il. p. 330. Appian. Bell. Mithr. c. 77.) Pausanias says that it was swallowed up by the sea, and disappeared entirely, but that another island, to which the name of Hieria was given, rose up in its stead. (VIII. 33.) Stephanus Byz. speaks of a third islet, called Neæ. (Cf. Antig. Caryst. Mirab. c. 9.) of which the modern name is *Stratia*<sup>l</sup>.

Imbros, twenty-two miles east of Lemnos, according to Pliny, (IV. 12.) retains its name at the present day. Like Lemnos, it was at an early period the seat of the Pelasgi, who worshipped the Cabiri

<sup>k</sup> Walpole's Coll. p. 59.

<sup>l</sup> Ibid. p. 54.

and Mercury by the name of Imbramus. (Steph. Byz. v. Ἰμβρος.) Imbros is generally mentioned by Homer in conjunction with Lemnos:

Ἰμβρος εὐκτιμένη καὶ Λῆμνος ἀμιχθαλόεσσα.

HYMN. APOLL. 36.

(Cf. Ω. 753.) Elsewhere he terms it παιπαλοέσση.

Μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης.

IL. N. 32.

It was conquered first by the Persians, (Herod. V. 27.) and afterwards by the Athenians, who derived from thence excellent darters and targetiers. (Thuc. IV. 28.) There was a town, probably of the same name with the island, the ruins of which are to be seen at a place called *Castro*.

## SECTION VI.

# THESSALIA.

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General history of Thessaly—Its boundaries and principal divisions—Estiæotis, Pelasgiotis, Phthiotis, Magnesia, and Doloopia, with the districts of the Ænians and Melienses, topographically described—Islands on the coast.

EARLY traditions, preserved by the Greek poets and other writers, ascribe to Thessaly the more ancient names of Pyrrha, Æmonia, and Æolis. (Rhian. ap. Schol. Apoll. Rh. III. 1089. Steph. Byz. v. Αἰμωρία, Herod. VII. 176.) Passing over the two former appellations, which belong rather to the age of mythology, the latter may afford us matter for historical reflections, as referring to that remote period when the plains of Thessaly were occupied by the Æolian Pelasgi, to whom Greece was probably indebted for the first dawnings of civilization, and the earliest cultivation of her language. (Strab. V. p. 220.) This people originally came, as Herodotus informs us, from Thesprotia, (VII. 176. Cf. Strab. IX. p. 444.) but how long they remained in possession of the country, and at what precise period it assumed the name of Thessaly, cannot perhaps now be determined. In the poems of Homer it never occurs, although the several principalities and kingdoms of which it was composed are there distinctly enumerated and described, together with the different chiefs to whom they were subject: thus Hel-

las and Phthia are assigned to Achilles; the Melian and Pagasæan territories to Protesilaus and Eumelus; Magnesia to Philoctetes and Eurypylus; Estiæotis and Pelasgia to Medon, and the sons of Æsculapius, with other petty leaders. It is from Homer therefore that we derive the earliest information relative to the history of this fairest portion of Greece. This state of things, however, was not of long continuance; and a new constitution, dating probably from the period of the Trojan expedition, seems to have been adopted by the common consent of the Thessalian states. They agreed to unite themselves into one confederate body, under the direction of a supreme magistrate, or chief, distinguished by the title of Tagus, (τάγης,) and elected by the consent of the whole republic. The details of this federal system are little known; but Strabo assures us that the Thessalian confederacy was the most considerable, as well as the earliest society of the kind established in Greece. (IX. p. 429.) How far its constitution was connected with the celebrated Amphictyonic council it seems impossible to determine, since we are so little acquainted with the origin and history of that ancient assembly. There can be little doubt, however, that this singular coalition, which embraced matters of a political as well as religious nature, first arose among the states of Thessaly, as we find that the majority of the nations who had votes in the council were either actually Thessalians, or connected in some way with that part of Greece\*. This mode of government,

\* Æschines, in the Orat. de Fals. Legat. p. 122. gives the following list of the Amphic-

tyonic states. The Thessalians, Boeotians, Dorians, Ionians, Perthæbians, Magnesians,

however, seems to have succeeded as little in Thessaly as in the other Hellenic republics where it was adopted; and that province, which from its local advantages ought to have ranked among the most powerful and leading states of Greece, we find, if we except a period of brilliant but momentary splendour, to have been one of the most weak and insignificant. We learn from Herodotus, that when Xerxes meditated an invasion of Greece, he was encouraged in the design by the Aleuadæ, whom he terms kings of Thessaly, but who probably, like the Pisistratidæ, had only usurped the regal power, and upon being deprived of their authority, sought the aid of the Persian monarch to recover their lost dominion. (VII. 6.) It is evident that the Thessalian nation did not concur in their projects, as we find they applied for assistance in this emergency to the rest of Greece; but as it was not deemed expedient to join forces against the common enemy, from the impossibility of making any effectual resistance to the north of Thermopylæ, the Thessalians were left to their own resources, and consequently submitted to the Persian arms, (Herod. VII. 172. et seq.) which Herodotus insinuates they did the more readily, that

Locrians, Ceteans, Phthiots, Malians, Phocians: but, as he reckons twelve, and only names eleven, critics suppose the Ænians should be added to his list. Wessel. ad Diod. Sic. XVI. 29.

Pausanias, however, and Harpocration, give each a different catalogue. The former names the Ionians, Dolopians, Thessalians, Ænians, Magnesians, Malians, Phthiots, Dorians,

Phocians, Locrians. The Boeotians he evidently includes under the Thessalians, and the Athenians, as well as the Eubœans, under the Ionians; so that he agrees in number with Harpocration, who only enumerates ten, but admits the Perrhæbi and Achæi, leaving out the Thessali and Locri. Pausan. Phoc. c. 8. Harpocrat. v. Ἀμφικτιόνες. See Mitford's Hist. of Greece, t. VIII. p. 4.



they might thus profit by foreign aid, in avenging themselves on the Phocians, with whom they had been engaged in frequent but unsuccessful hostilities. (VIII. 27.)

Little notice is taken by the Greek historians of the affairs of Thessaly, from the Persian invasion to the battle of Leuctra, except the fact mentioned by Thucydides of an expedition having been undertaken by the Athenians, under the command of Myronides, (Diod. Sic. XI. 285.) with a view of reinstating Orestes, son of Echekratidas, prince of Thessaly, who had been banished from his country. The Athenian general on that occasion advanced as far as Pharsalus; but his progress being checked by the superiority of the Thessalian cavalry, he was forced to retire without having accomplished any of the objects of his expedition. (Thuc. I. 111.) The Thessalians appear to have taken no part in the Peloponnesian war, though they might naturally be inclined to favour the Athenian cause, from their early alliance with that state. Hence it was that Brasidas felt it necessary to use such secrecy and despatch in traversing their territory on his march towards Thrace. (Thuc. IV. 78.) Some troops, which were afterwards sent by the Lacedæmonians in order to reinforce their army in that quarter, met with a more determined opposition, and were compelled to retrace their steps. (Thuc. V. 13.)

On another occasion we find the Thessalians in league with the Bœotians, endeavouring to harass and intercept the march of Agesilaus through their country on his return from Asia Minor. This attempt, however, was rendered abortive by the skilful manœuvres of the Spartan prince; and the cavalry

of Thessaly, notwithstanding its boasted superiority, met with a decided repulse from the Lacedæmonian horse. (Xen. Hell. IV. 3, 2.) While Sparta, however, was struggling to make head against the formidable coalition, of which Bœotia had taken the lead, Thessaly was acquiring a degree of importance and weight among the states of Greece, which it had never possessed in any former period of its history. This was effected, apparently, solely by the energy and ability of Jason, who, from being chief or tyrant of Pheræ, had risen to the rank of Tagos, or commander of the Thessalian states. By his influence and talents the confederacy received the accession of several important cities; and an imposing military force, amounting to eight thousand cavalry, more than twenty thousand heavy armed infantry, and light troops sufficient to oppose the world, had been raised and fitted by him for the service of the commonwealth. (Xen. Hell. VI. 1, 6.) His other resources being equally effective, Thessaly seemed destined, under his direction, to become the leading power of Greece. We may estimate the influence that he had already acquired, from the circumstance of his having been called upon to act as mediator between the Bœotians and Spartans after the battle of Leuctra. (Hell. VI. 4, 22.)

This brilliant period of political influence and power was however of short duration, as Jason not long after lost his life by the hand of an assassin during the celebration of some games he had instituted; and Thessaly, on his death, relapsed into that state of weakness and insignificance from which it had so lately emerged. (Xen. Hell. VI. 4, 32.) The Thessalians, finding themselves unable to de-

fend their liberties, continually threatened by the tyrants of Phæræ, successors of Jason, first sought the protection of the Bœotians, who sent to their aid a body of troops, commanded by the brave Pelopidas, (Xen. Hell. VI. 4, 35. Diod. Sic. XV. p. 492. et seq.) They next applied for assistance to Philip of Macedon, who succeeded in defeating, and finally expelling these oppressors of their country; and, by the important services thus rendered to the Thessalians, secured their lasting attachment to his interests; and finally obtained the presidency of the Amphictyonic council. (Diod. Sic. XVI. 517. Isocr. Orat. t. I. p. 238. Polyb. Exc. IX. 28.) Under his skilful management the troops of Thessaly became a most important addition to the resources he already possessed; and to this powerful reinforcement may probably be attributed the success which attended his campaign against the Bœotians and Athenians. On the death of Philip, the states of Thessaly, in order to testify their veneration for his memory, issued a decree, by which they confirmed to his son Alexander the supreme station which he had held in their councils; and also signified their intention of supporting his claims to the title of commander in chief of the whole Grecian confederacy. (Diod. Sic. XVII. 563.)

The long absence of that enterprising prince, whilst engaged in distant conquests, subsequently afforded his enemies an opportunity of detaching the Thessalians from his interests; and the Lamiac war, which was chiefly sustained by that people against his generals Antipater and Craterus, had nearly proved fatal to the Macedonian influence, not only in Thessaly, but over the whole continent of

Greece. By the conduct and ability of Antipater, however, the contest was brought to a successful issue, (Diod. Sic. XVIII. 632. et seq.) and Thessaly was preserved to the Macedonian crown, (Polyb. IV. 76, 2.) until the reign of Philip, son of Demetrius, from whom it was wrested by the Romans, after the victory of Cynoscephalæ. All Thessaly was then declared free by a decree of the senate and people, (Liv. XXXIII. 32.) but from that time it may be fairly considered as having passed under the dominion of Rome, though its possession was still disputed by Antiochus, (Liv. XXXVI. 9. et seq.) and again by Perseus the son of Philip. Thessaly was already a Roman province, when the fate of the empire of the universe was decided in the plains of Pharsalus.

With the exception perhaps of Bœotia, this seems to have been the most fertile and productive part of Greece, in wine, oil, and corn, but more especially the latter, of which it exported a considerable quantity to foreign countries. (Xen. Hell. VI. c. 1, 4. Theophr. Hist. Plant. VIII. 7. et 10.) Hence, as might be expected, the Thessalians were the wealthiest people of Greece, nor were they exempt from those vices which riches and luxury generally bring in their train. (Athen. XII. 5. p. 624. Theopomp. ap. eund. VI. c. 17. p. 260. Plat. Crit. p. 50.)

Like the Lacedæmonians, they employed slaves named *Penestæ*; these probably were a remnant of the first tribes who inhabited the country, and who had been reduced to a state of servitude by their invaders. The *Penestæ* formed no inconsiderable part of the population, and not unfrequently endeavoured

to free themselves from the state of oppression under which they groaned. (Xen. Hell. VI. 1, 4. Aristot. de Repub. II. 9.)

Thessaly bordered towards the north on Macedonia, from which it was separated by the Cambunian chain, extending from Pindus to mount Olympus. This latter mountain served to divide the north-eastern angle of that province from Pieria, which, as was observed in the former section, formed the extremity of Macedonia to the south-east, and was parted from Thessaly by the mouth of the Peneus.

The chain of Pindus formed the great western barrier of Thessaly towards Epirus, Athamania, and Aperantia. On the south, mount Ceta served to separate the Thessalian Dolopes and Ænians from the northern districts of Ætolia, as far as the straits of Thermopylæ and the borders of Locris. The eastern side was closed by the Ægæan sea, from the mouth of the Peneus to the southern shore of the Maliac gulf. (Strab. IX. p. 429. et seq.)

It seems to have been the general opinion of antiquity, founded on very early traditions, that the great basin of Thessaly formed by the mountains above specified, was at some remote period covered by the waters of the Peneus and its tributary rivers, until some great convulsion of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent up streams. This opinion, which was first reported by Herodotus in his account of the celebrated march of Xerxes, (VII. 129.) is again repeated by Strabo, who observes, in confirmation of it, that the Peneus is still exposed to frequent inunda-

tions, and also that the land in Thessaly is higher towards the sea than towards the more central parts. (IX. p. 430.)

According to the same geographer, this province was divided into four districts, distinguished by the names of Phthiotis, Estiæotis, Thessaliotis, and Pelasgiotis, (Strab. IX. p. 430.) In his description, however, of these he appears to have no room for Thessaliotis, which is in fact rarely acknowledged by the writers of antiquity; though we cannot doubt the propriety of Strabo's division into tetrarchies, as it derives confirmation from Harpocraton (v. *Τετραρχία*) and the Scholiast to Apollonius. (Rh. Argon. III. 1089.) As this arrangement of Strabo appears, however, to omit some districts which are more commonly known in history by different names, I have preferred the following nomenclature of the Thessalian cantons, which I shall proceed to describe in the order in which they are here placed: Estiæotis—Pelasgiotis, including the country of the Per-rhæbi—Magnesia—Phthiotis and Dolopia—districts of the Ænians and Malienses.

### ESTIÆOTIS.

Estiæotis, according to Strabo, was that portion of Thessaly which lies near Pindus, and between that mountain and upper Macedonia. This description applies to the upper valley of the Peneus, and the lateral valleys which descend into it from the north and the west. (Strab. IX. p. 430.) The same writer elsewhere informs us, that, according to some authorities, this district was originally the country of the Dorians, who certainly are stated by Herodotus and others to have once occupied the regions of

Pindus, (Herod. I. 56.) but that afterwards it took the name of Estiæotis from a district in Eubœa so called, whose inhabitants were transplanted into Thessaly by the Perrhæbi. (Strab. IX. p. 437.) The most northern part of Estiæotis was possessed by the *Æthices*, a tribe of uncertain, but ancient origin, since they are mentioned by Homer, who states, that the Centaurs, expelled by Pirithous from mount Pelion, withdrew to the *Æthices*.

Ἡματι τῷ δτε φῆρας ἐτίσαστο λαγχήντας  
Τούς δ' ἐκ Παλίου ᾤσε, καὶ Αἰθίκεσσι πέλασσαν.

IL, B, 744.

Strabo says they inhabited the Thessalian side of Pindus, near the sources of the Peneus, but that their possession of the latter was disputed by the Tymphæi, who were contiguous to them on the Epirotic side of the mountain. (VII. p. 327. et IX. p. 434.) Marsyas, a writer cited by Stephanus Byz. (v. Αἰθικία,) described the *Æthices* as a most daring race of barbarians, whose sole object was robbery and plunder. Lycophron calls Polysperchon Αἰθικῶν πρόμος.

Scarcely any trace, however, of this people remained in the time of Strabo, who observes, that the *Talares*, another small tribe which came from mount Tomarus in Molossia, to settle on Pindus, had likewise become extinct. (IX. p. 434.)

Pindus  
mons.

It has been already stated that the Greeks applied the latter name to the elevated chain which separates Thessaly from Epirus, and the waters falling into the Ionian sea and Ambracian gulf, from those streams which discharge themselves into the *Ægean*. Towards the north, it joined the great Illyrian and Macedonian ridges of Bora and Scardus, while to

the south it was connected with the ramifications of Œta, and the Ætolian and Acarnanian mountains. (Herod. VII. 129. Strab. IX. p. 430, 434.)

..... ὃν ποτε Πίν-  
 δου κλεινναῖς ἐν πτυχαῖς  
 Ναῖς εὐφρανθεῖσα Πη-  
 νειοῦ λέχει Κραιοῖο' ἔτικτεν.

PIND. PYTH. IX. 27.

Nam neque Parnassi vobis juga, nam neque Pindi  
 Ulla moram fecere, neque Aonia Anippe.

ECL. X. 11.

..... Caucasus ardet,  
 Ossaque cum Pindo, majorque ambobus Olympus.

OVID. METAM. II. 224.

At medios ignes cœli, rapidique Leonis  
 Solstitiale caput nemorosus submovet Othrys.  
 Excipit aversos Zephyros et Iapyga Pindus,  
 Et maturato præcidit vespere lucem.

LUCAN. PHARS. VI. 337.

Excepit resonis, clamorem vallibus Hæmus,  
 Peliacisque dedit rursus geminare cavernis:  
 Pindus agit fremitus, Pangæaque saxa resultant,  
 Œtææque gemunt rupes.

Id. VII. 480.

The most frequented passage from northern Epirus into Thessaly appears to have led over that part of the chain of Pindus to which the name of mons Cercetius was attached. We find it mentioned by <sup>Mons Cercetius.</sup> Livy as the route by which Titus Flamininus entered Thessaly, after having driven Philip from the defiles of the Aous. (XXXII. 14.) Stephanus Byz. also speaks of it. (v. Πιολία. Cf. Plin. IV. 8.) As the Roman consul was marching up the Aous, it is natural that we should look for the Cercetius near the source of this river, and on the confines of the three provinces of Epirus, Macedonia, and Thessaly; and



if, as is very likely, Livy again refers to it under the corrupt name of mons Citius, (XLIII. 21.) it must have afforded a passage over one of its summits from Macedonia into Epirus: since the historian in the place here alluded to represents Perseus as marching from Elymea towards the Arachthus over the Citius or Cercetius. I apprehend also that this was the route by which Alexander penetrated into Thessaly when he performed the rapid march described by Arrian, from the borders of Illyria to Thebes. Cæsar likewise, doubtless, crossed mount Cercetius when he advanced into Thessaly, after breaking up his encampment in the vicinity of Dyrrhachium. (Civ. Bell. I. 79.) From Pouqueville's account this passage appears to be still frequented by those who cross from Epirus into Macedonia; and he himself proceeded by that route on his way to *Greuno*, which we have considered as representing the ancient Elimea. In the map which accompanies his work the mountain bears the name of *Zygos*, or *Ian Cantara*<sup>b</sup>. The first town which presented itself on entering Thessaly by mount Cercetius was Phaleria, which Flamininus captured and burned, (Liv. XXXII. 15.) In another passage of the same historian the name is written Phaloria, (XXXIX. 25.) and this is doubtless correct; for Stephanus Byz. says that Rhianus called it Phaloria, but others Phalore. (v. Φαλώρη.) Under mount Cercetius was another small town named Pialia by Stephanus Byz. (v. Πιαλία.) Pouqueville reports, that the ruins of this place still bear the name of

Phaloria.

Pialia.

<sup>b</sup> Voyage en Grece, t. II. p. 481. and t. III. p. 319. Elsewhere, however, Pouqueville calls the mountain of *Cachia*, Cercetius; but this would not agree with Livy's account, t. III. p. 340.

*Pali*<sup>c</sup>. According to the same traveller, the Peneus, which rises on mount *Zygos*, receives on its left bank a stream coming from the northern or Macedonian side of the chain. This he conceives, with great probability, to be the Ion of Strabo, (VII. p. 327.) The <sup>Ion fl.</sup> modern name of this small river is *Cachia*<sup>d</sup>. Strabo places on its banks the town of Oxyneia, which he <sup>Oxyneia.</sup> states to have been one hundred and twenty stadia from Azorus in Pelagonia Tripolis. (loc. cit.) The editors of the French Strabo represent the present name of Oxyneia to be *Euskinē*<sup>e</sup>. Not far from thence was the more important city of Æginium, <sup>Æginium.</sup> which Livy describes as a place of very great strength, and almost impregnable. (XXXII. 15.) Strabo, or rather his Epitomizer, seems to place it in Macedonia, (loc. cit.) and Steph. Byz. still more incorrectly in Illyria, (v. *Ἀγίνιον*.) But it is evident, from the Roman historian's account, that it was situated in Thessaly, since he describes Flamininus as moving on to Æginium after having taken Phaloria. Its great strength, however, deterred the Roman general from laying siege to it, and he therefore pushed forward in the direction of Gomphi. (Liv. loc. cit.) In the war with Antiochus, Æginium was taken by the Athamanes, who were then the allies of that prince, but was soon after recovered by the united forces of the Roman general Bæbius and Philip king of Macedonia. (Liv. XXXVI. 13.) Some years after, it was given up to plunder, by order of Paulus Æmilius, for having refused to open its gates to a detachment of the Roman army after the battle of Pydna. (XLIV.

<sup>c</sup> T. III. p. 340.

<sup>e</sup> T. III. p. 117. in the mar-

<sup>d</sup> Voyage en Grece, t. III. p. 329.

gin.

46. XLV. 27.) At a later period we find Cæsar, on quitting Dyrrhachium, here effecting a junction with that division of his troops commanded by Domitius, who, coming from Macedonia, must therefore, as we before remarked, have descended into Thessaly by mount Cercetius. Cæsar himself probably entered that province at the point where stands the modern town of *Metxovo*. (Bell. Civ. III. 79.) If we place Phaloria at *Malacasses*, we may suppose Æginium to have been near *Mocossi*.

Gomphi.

Gomphi must have stood somewhat lower on the Peneus: this was a town of considerable strength and importance, and might be said to be the key of Thessaly on the side of Epirus. It was situated on the borders of the Athamanes, and was occupied by that people not long before the battle of Cynoscephalæ. The acquisition of Gomphi secured to Flamininus a communication with the sea by Ambracia, from whence he drew all his supplies, the distance to that town being short, but the road very mountainous and difficult. (Liv. XXXII. 14. et seq.) Gomphi was afterwards taken by the Athamanes, who were in league with Antiochus, but was recovered eventually by Philip and the Romans. (XXXVI. 13.) It was from thence that Philip undertook an expedition into Athamania, for the purpose of reconquering that province, which had revolted from him. (XXXVIII. 2.) When Cæsar entered Thessaly after his joining Domitius at Ægitium, the inhabitants of Gomphi, aware of his failure at Dyrrhachium, closed their gates against him: the walls, however, were presently scaled, notwithstanding their great height, and the town was given up to plunder. In his account of this event, Cæsar describes Gomphi

as a large and opulent city. (Bell. Civ. III. 80. Appian. Civ. Bell. II. 64.) It is also mentioned by Strabo, IX. p. 437. Plin. IV. 8. Steph. Byz. v. Γόμφου. Ptol. p. 84. Dio Cass. XLI. 51. Procop. de Ædif. IV. 3. The Greek geographer Meletius places it on the modern site of *Stagous*, or *Kalabachi*, as it is called by the Turks<sup>f</sup>; but Pouqueville was informed that its ruins were to be seen at a place called *Cleïssoura*, not far from *Stagous*<sup>g</sup>; the same traveller points out the gorge of *Clinovo* as that which anciently led to the Ambracian gulf, through Athamania and Ætolia, which pass is still frequented. (Liv. XXXII. 15.)

In the vicinity of Gomphi, Livy names many small and obscure places mentioned by no other author: he states, that they all surrendered to the Athamanes after the fall of Gomphi. These are Argenta, Pherinum, Thimarum, Lisinæ, Stimo, and Lampsus. (Liv. XXXII. 14.) respecting their positions we can only conjecture that they were on the borders of Athamania.

Pheca, situated between Gomphi and the passes leading into this last province, was probably near *Clinovo*: it was taken by Amynander and his Athamanes in the war with Philip of Macedon. (Liv. XXXII. 14.)

If we now return to the Peneus we shall find on the left bank of that river, and about twelve miles from the supposed site of Gomphi, the modern town of *Tricala*, which doubtless represents the ancient

<sup>f</sup> Geogr. p. 388.

<sup>g</sup> T. III. p. 339. The coins of this city are not of common occurrence; they are in bronze,

with the epigraph ΓΟΜΦΕΩΝ, and sometimes ΓΟΜΦΙΤΩΝ. Sestini, Monet. Vet. p. 40. col. 2.

Tricca. Tricca celebrated by Homer, and which he places under the dominion of the sons of Æsculapius.

Οἱ δ' εἶχον Τρίκην, καὶ Ἰθώμην κλαμακέεσσαν,  
Τῶν αὖθ' ἡγήσθην Ἀσκληπιοῦ δύο παῖδες. IL. B. 729.

Παπταίων ἦρα Μαχάονα· τὸν δ' ἐνόησεν  
Ἑσταότ'· ἀμφὶ δέ μιν κρατερὰ στίχες ἀσπιστάων  
Λαῶν, οἳ οἱ ἔποντο Τρίκῃς ἐξ ἱπποβότοιο. Ibid. Δ. 202.

Strabo informs us, that Tricca possessed a temple of Æsculapius which was held in great veneration. (IX. p. 437.) From Diodorus we learn that by a decree of Polysperchon and other generals of Alexander, after the death of that prince, it was ordered that all exiles throughout the different cities of Greece should be allowed to return to their homes, with the exception of the inhabitants of Tricca and the neighbouring town of Pharcadon. The cause of their exclusion is not stated by the historian, but was probably connected with the Lamiac war. (Diod. Sic. XVIII. 654.)

Tricca was the first Thessalian town which Philip reached after his defeat on the Aous. (Liv. XXXII. 13.) It was again occupied by that prince during the war with Antiochus, in which he assisted the Romans: this circumstance seems afterwards to have given rise to a discussion with the commissioners appointed by that people to inquire into the claims of Philip to certain towns of Thessaly. (XXXIX. 25.)

Tricca surrendered to Cæsar after the capture of Gomphi according to Florus; that is, if we substitute the name of this town for that of Oricum, which is evidently corrupt, and read "cum Triccam et Gomphos et alia castella Thessaliæ vastaret." (IV. 2.)

Strabo places Tricca on the left bank of the Pe-

neus, and near a small stream named Lethæus, close Lethæus fl. to which Æsculapius is said to have been born. (IX. p. 438. and XIV. p. 647.) The other writers who speak of Tricca are Plin. IV. 8. Steph. Byz. v. Τρίκη, Themist. Orat. XXVII. p. 333. Ptol. p. 84. From the Byzantine historians we see that the name had already been corrupted in their time to the present form of Tricala. (Procop. Ædif. IV. 3. Hierocl. p. 643.)

Metropolis was another of the towns of Estiæotis, Metropolis. and apparently not the least considerable, since it comprehended, as Strabo informs us, within its territory three other places of inferior note, but apparently of greater antiquity, which had contributed to the formation of this new city. (IX. p. 438.) One of these was Ithome, noticed by Homer, and of which we shall presently have occasion to speak. Metropolis surrendered to Flamininus on his entrance into Thessaly, (Liv. XXXII. 15.) but it fell afterwards into the power of Antiochus, (XXXVI. 10.) It was, however, again retaken by the Romans under the command of Acilius Glabrio the consul. (XXXVI. 14.) Many years after, it surrendered to Cæsar, on that general's advancing under its walls, and apprising the inhabitants of the fate of Gomphi. (Civ. Bell. III. 81. Appian. Civ. Bell. II. 64. Dio Cass. XLI. 51.) From this passage of Cæsar it is evident that Metropolis must be sought for in the vicinity of the last mentioned town, which also accords with the information communicated by Strabo, (IX. p. 437.) but it is not so certain on which side of the Peneus it should be placed. Mannert inclines to the right bank of that river, probably because Strabo enumerates the towns which stood on the opposite side,

among which Metropolis is not found; but other considerations lead me to form a different opinion, and to place this ancient town, with D'Anville, to the north of the Peneus. Strabo, speaking of Ithome, says, it stood in the midst of a rectangle formed by the four towns of Gomphi, Tricca, Metropolis, and Pelinnæum. The two first of these are known; and Pelinnæum, according to Strabo, as we shall see, being on the left bank of the Peneus, it seems impossible to comply with the data furnished by Strabo, unless we suppose Metropolis to have been on the same side of the river. Steph. Byz. (v. Μητρόπολις,) speaks of two cities named Metropolis in Thessaly, and one of these he places in the upper part of the province<sup>h</sup>.

Ithome.

Ithome, which Homer ascribes, with Tricca, to the sons of Æsculapius,

Οἱ δ' εἶχον Τρίκκην, καὶ Ἰθάμην κλωμακόεσσαν.

IL. B. 729.

is conceived by some modern travellers to have been situated on one of the summits now occupied by the singular convents of *Meteora*<sup>i</sup>. I am not, however, disposed to accede to this notion, partly from the improbability of those heights having been inhabited prior to the construction of the monastic buildings alluded to, and partly from its too great proximity to the site of Gomphi, since Strabo affirms that it was in the vicinity of Metropolis. (IX. p. 437.) I should therefore be inclined to look for Ithome north of the Peneus, near *Ardam* and *Petchouri*. This part of Estiæotis is as yet quite unexplored. The

<sup>h</sup> The coins of Metropolis are very rare, the legend is MHTP. and MHTPOΠΟΛΙΤΩΝ.

<sup>i</sup> Holland's Travels, t. I. p. 349. 8°. Pouqueville, t. III. p. 334.

modern road lying altogether on the southern bank of the river, and as the country here is entirely flat, it is evident from the epithet applied by Homer to Ithome, that it must have been situated on the other side, which is mountainous<sup>k</sup>. Near Ithome was a temple of Minerva, surnamed Ithomæa. (Strab. IX. p. 438.) In the same vicinity we find some small towns mentioned by Livy only, in his narrative of the Macedonian wars. Pieria, (Liv. XXXII. 15.)—Pieria. Melibœa, which must not be confounded with the Melibœa. more celebrated Magnesian city of the same name, (Liv. XXXVI. 13.)—Limnœa, besieged and taken Limnœa. by the Romans in the war with Antiochus, (Liv. loc. cit.)—Philippopolis, which must not be mistaken for Philippopolis. another city of Thessaly better known by its other name of Thebæ Phthioticæ: this Philippopolis appears from Livy to have been situated near Tricca and Phaloria. (XXXIX. 25.) Stephanus Byz., (v. Φίλιπποι,) seems to identify it with Gomphi; but the passage is corrupt.

Pelinna, or Pelinnæum as it is more commonly Pelinna called, was probably a city of some note in this part vel Pelinnæum. of Thessaly, if we may judge from the mention made of it in one of the odes of Pindar.

Ἄλλὰ με Πυθώ τε καὶ τὸ  
Πελινναῖον ἀπύει  
Ἀλεύα τε παῖδες, Ἴπποκλέα  
Θέλοντες ἀγαγεῖν ἐπικωμίαν  
Ἀνδρῶν κλυτὰν ὄπα.

PYTH. X. 6.

It is further noticed by Arrian, in his account of the rapid march of Alexander from Illyria to Bœotia,

<sup>k</sup> Pouqueville, t. III. p. 350.



when he passed through Pelinna. (de Exped. Alex. I. 7.) Scylax mentions Pelinnæum as a temple, (p. 25.) and it is probable that the celebrity of this edifice in process of time caused its name to pass for that of the city.

From Diodorus we learn that the Pelinnæans did not take part in the Lamiac war. (XVIII. 633.) Livy informs us, that this town was occupied by Amynder and the Athamanes, (XXXVI. 10.) with a view of assisting Antiochus, king of Syria, but was soon after recovered by the Romans. (XXXVI. 14. Cf. Plin. IV. 8. Steph. Byz. v. Πέλινα.) Strabo leads us to suppose it was situated on the left bank of the Peneus, and to the east of Tricca. (IX. p. 437, 438.) We shall not therefore be very far from the truth in assigning to it the modern position of *Plocovo*, about ten miles east of *Tricala*<sup>1</sup>.

Œchalia.

Many authors, as Strabo informs us, placed the city of Œchalia, mentioned by Homer in his catalogue of the ships, in Estiæotis; which is evidently sanctioned by the poet himself, who couples it with Tricca and Ithome.

Οἱ δ' εἶχον Τρίκην, καὶ Ἰθάμην κλωμανέεσσαν,

Οἱ τ' ἔχον Οἰχαλὴν, πόλιν Εὐρύτου Οἰχαλιῆος. B. 729.

Other poets, however, not adhering to the Homeric geography, are of opinion that Œchalia was in Eubœa, as Sophocles, for instance, in his Trachiniæ, while others assigned it to Arcadia or Messenia. (Strab. IX. p. 438.)

Pharyca-  
don vel  
Pharcadon.

Pharycadon or Pharcadon is the last town we

<sup>1</sup> Pouqueville, t. III. p. 351. There are brass and silver coins of Pelinna with the legend ΠΕ.

and ΠΕΛΙΝΝΑΙΟΝ. Sestini, p. 40. c. 2.

shall have to notice in this portion of Thessaly<sup>m</sup>; according to Strabo, it stood on the left bank of the Peneus, and close to the junction of that river with a small stream named Cuarius or Curalius. (IX. p. 438. Cf. Diod. Sic. XVIII. p. 299. Steph. Byz. v. <sup>Cuarius vel Curalius fl.</sup> Φαρκιδών, Polyæn. Stratag. IV. 2.) It is probable that the ruins of this city would be found in the vicinity of *Zarco*. The Curalius seems to be the river which comes from the mountains above *Ardam* and *Kirachi*<sup>n</sup>.

## PELASGIOTIS.

Strabo, in his critical examination of the Homeric geography of Thessaly, affirms, that the lower valley of the Peneus, as far as the sea, had been first occupied by the Perrhæbi, an ancient tribe, apparently <sup>Perrhæbi.</sup> of Pelasgic origin. (Simonid. ap. Strab. IX. p. 441.) On the northern bank of the great Thessalian river, they had peopled also the mountainous tract bordering on the Macedonian districts of Elimiotis and Pieria, while to the south they stretched along the base of mount Ossa as far as the shores of the lake Boebias. These possessions were however, in course of time, wrested from them by the Lapithæ, another Pelasgic nation, whose original abode seems to have been in the vales of Ossa and the Magnesian district. Yielding to these more powerful invaders, the greater part of the Perrhæbi retired, as Strabo informs us, towards Dolopia and the ridge of Pindus; but some still occupied the valleys of Olympus, while those who remained in the plains became incorpo-

<sup>m</sup> According to Sestini, the epigraph on the coins of this city is either ΦΑΡΚ. ΦΑΡΚΑΔΟ, and ΦΑΡΚΑΔΟΝ, and sometimes *Βουστροφρόν.* Monet. Vet. p. 41. c. 1.

<sup>n</sup> Pouqueville, t. III. p. 351.

rated with the Lapithæ, under the common name of Pelasgiotæ. (IX. p. 439. and 440. Simonid. ap. eund. p. 441.)

The Perrhæbi are noticed, in the catalogue of Homer, among the Thessalian clans who fought at the siege of Troy :

Γουνεὺς δ' ἐκ Κύφου ἦγε δῶο καὶ εἵκοσι νῆας·

Τῶ δ' Ἐνιῆνης ἔποντο, μανεπτόλεμοί τε Περαιβοί.

IL. B. 749.

Their antiquity is also attested by the fact of their being enrolled among the Amphictyonic states. (Æschin. de Fals. Legat. p. 122. Cf. Harpocrat.) As their territory lay on the borders of Macedonia, and comprised all the defiles by which it was possible for an army to enter Thessaly from that province, or to return from thence into Macedonia, it became a frequent thoroughfare for the troops of different nations.

The Perrhæbi submitted to Xerxes, whose powerful army, according to Herodotus, effected a passage with some difficulty over the chain of Olympus, (VII. 128. 132. 173.) Brasidas was not only allowed to lead his troops unmolested through their country, but even received an escort to the frontier. (Thuc. IV. 78.) In the Roman wars with Macedonia, and more especially in that which ended in the overthrow of the Macedonian empire, we frequently hear of military operations carried on among the Perrhæbian defiles; but these will be more fully noticed in our topographical examination of that district°. (Liv. XXXI. 41. XXXVI. 33. Polyb. Frag. XXVIII. 11.)

° Sestini ascribes to the Perrhæbi a rare silver coin, with the retrograde legend ΠΕΡΑ. P. 41. c. 1.

The territory occupied by the Perrhæbi seems to have been situated chiefly in the valley of the river Titaresius, now *Saranta Poros*, which descends partly from the Cambunian mountains, and also from Olympus. Around the upper part of the course pursued by this river lay a peculiar district, whose inhabitants were originally Pæonians, as we may conjecture from the name of Pelagonia Tripolis, by which it was designated. (Strab. Epit. VII. p. 326.) It was called Tripolis doubtless from the circumstance of its containing three principal towns: these, as Livy informs us, were Azorus, Doliche, and Pythium. (XLII. 53.) The same historian elsewhere describes this canton under the name of Ager Tripolitanus. (XXXVI. 10.) It was connected with Macedonia by a narrow defile over the Cambunian mountains. This pass appears to have been more particularly distinguished by the name of Volustana, and in modern maps it is still marked under that of *Volutza*. From Livy we learn, that king Perseus, proceeding from Elimea on the Haliacmon, penetrated into Thessaly by the Cambunian mountains. (XLII. 53.) It appears also, that the Roman consul Hostilius invaded Macedonia in this direction; but the detail of his expedition is wanting in the Roman historian. (XLIV. 2.) In the following year it was strongly guarded by a Macedonian force. (Liv. *ibid.*)

Pelagonia  
Tripolis.

Cambunius  
saltus, qui  
et Volu-  
stana.

Azorus.

Azorus was probably situated in the north-western part of the Perrhæbian district, as Strabo affirms that it was one hundred and twenty stadia from the town of Oxyneia in Estiæotis. (Epit. VII. p. 327.) We are informed by Diodorus Siculus that this town was besieged by Polysperchon, one of Alexander's

generals, who favoured the cause of Olympias against Cassander; but, on hearing of the latter's success, he retired into Ætolia. In most of the MSS. of Diodorus the name is written Ναξίω, but in one it was found by Wesseling to be 'Αξιόρρρ, from whence he concluded, with great probability, that the true reading was 'Αξιόρρρ. (Diod. Sic. XVIII. p. 699.) Polybius writes it Azorius. (Fragm. XXVIII. 11. Cf. Liv. XLII. 53. XLIV. 2.) Stephanus Byz. says it was also called Azoreia. (v. 'Αζωρος.) Its remains must be looked for near the foot of mount *Volutza*.

Doliche.

Doliche was probably situated to the south-east, as the consul Q. Marcius Philippus encamped between these towns when on the point of invading Macedonia. Here that general received a deputation from the Achæan league, at the head of which was Polybius, who accompanied the Roman legions in their singular and perilous march through the defiles of Olympus into Pieria. (Polyb. Excerpt. XXVIII. 11. Liv. XLII. 53. XLIV. 2.)

Pythium.

Pythium, the last of the cities of Pelagonia Triopolis, was more to the north-east, and nearer the base of mount Olympus. It commanded an important defile leading from Thessaly into Macedonia through Perrhæbia, (Liv. XLIV. 2. Plut. Vit. P. Æmil.) and deserving of notice, in an historical point of view, from the circumstance of various armies having marched through it in ancient times.

Xerxes is said by Herodotus to have crossed over mount Olympus from Upper Macedonia into the country of the Perrhæbi; but he himself remained in Pieria, whilst the third part of his forces prepared the road for the passage of the whole army into Perrhæbia. (VII. 132.) Τὸ γὰρ δὴ αὖρος τὸ Μακε-

δοικὸν ἔκειρε τῆς στρατῆς τριττημορίς, ἵνα ταύτῃ διεξή  
ἅπαντα ἡ στρατὴν ἐς Περρῆαιβούς.

Thucydides reports, that Brasidas, having traversed Thessaly, passed through Perrhæbia, and, crossing the mountains, arrived at Dium under Olympus. (IV. 78.) Agesilaus, on his return from Asia Minor, is said to have entered Thessaly, on the side of Macedonia, by the same pass which Xerxes had followed. (Diod. Sic. XIV. 441.) Cassander invaded Macedonia, according to that historian, by the Perrhæbian defiles. (XVIII. 690.) In the war with Antiochus, Appius Claudius, a Roman officer, is represented as pursuing the same route over this mountain in marching from Macedonia to the relief of Larissa. (Liv. XXXVI. 10.)

It was also by this road that Paulus Æmilius sent round a strong detachment, under the command of Nasica, guided by two Perrhæbian merchants; which compelled Perseus and the Macedonian army to fall back from the Enipeus, and thus gave the Roman consul an opportunity of attacking them near Pydna. (Liv. XLIV. 35.) The description of this important movement is wanting in our MSS. of Livy, as it is only implied in the passage referred to, and in the harangue pronounced by the general at the close of the 39th chapter. Plutarch, however, in his Life of Paulus Æmilius, (p. 479.) enables us to fill up this deficiency, as he there expressly states, that the defile by which the Roman consul succeeded in turning the position of the enemy was near Pythium and Petra in Perrhæbia. He further informs us, that the former place took its name from a temple of Apollo, erected on one of the summits of Olympus; and quotes an epigram of Xenagoras, a Greek

mathematician, who had measured the height of Olympus in this part :

Οὐλύμπου κορυφῆς ἐπὶ Πυθίου Ἀπόλλωνος  
 Ἰερὸν, ὕψος ἔχει (πρὸς τὴν κάθετον δ' ἐμετρήθη)  
 Πλήρη μὲν δεκάδα σταδίων μίαν αὐτὰρ ἐπ' αὐτῇ  
 Πλήθραν τετραπέδῳ λειπόμενον μεγέθει·  
 Εὐμήλου δέ μιν υἱὸς ἐθήκατο μέτρα καλεῦθου,  
 Ξειναγόρης· σὺ δ' ἀναξ χαίρει, καὶ ἐσθλὰ δίδου.

The temple of Apollo here alluded to seems to have been held in great veneration, as games were celebrated there in honour of the deity, (Steph. Byz. v. Πύθιον,) and the road which led to it through Thes-  
 Via Pythia. sally received the name of Via Pythia. (Ælian. Var. Hist.) It appears by a passage which Steph. Byz. quotes (v. Βάλλα) from the historian Theagenes, that Pythium received at some time or other an increase of population from the neighbouring city of Valla in Macedonia. The shrine of Apollo may have given place to a chapel erected, as Pouqueville informs us, by St. Denis, in 1100, on the highest summit of Olympus, and dedicated to the prophet Elias<sup>p</sup>. The defile of Pythium takes its present name from the river of *Saranta Poros*, and is still much frequented by travellers proceeding to Larissa from the north-western parts of Macedonia. Dr. Brown, who followed this route on his way to that town, thus describes it: "Passing through the river *Jenicora*, we "came to *Sarvitsa*, a noted place, built partly upon "an hill, and partly in the plaine. The Christians "live most in the upper part, the Turks in the "lower. There is also a castle upon a very high

<sup>p</sup> T. III. p. 89. Sestini ascribes to Pythium a very rare coin in the imperial cabinet at

Milan, with the epigraph ΠΥΘΙΑΤΩΝ. Monet. Vet. p. 38. c. 1.

“ rock not farr from hence. We went through a  
 “ passage, cut through the rocks, like to a great  
 “ gate; and a small river passing also through it,  
 “ which maketh a fast passe, and commandeth the  
 “ passage of this country, which put me in mind of  
 “ la Chiusa in the Julian Alpes. We proceeded over  
 “ dangerous rocks, in narrow hanging ways, still on  
 “ horse-back, although we had little pleasure to look  
 “ down the præcípices on one hand, and see the car-  
 “ kasses of horses in some places, which had fallen  
 “ down and broke their necks. Afterwards we had  
 “ the mount Olympus on our left hand, till we came  
 “ to Alessone, a considerable place.”

We have every reason for believing that the *Saranta Poros* is the Titaresius of Homer, which was said to rise in mount Titarus, a branch of Olympus, <sup>Mons Titarus.</sup> and to fall into the Peneus a little above the vale of Tempe. The waters of the two rivers did not how- <sup>Titaresius</sup> ever mingle; as those of the Peneus were clear and <sup>qui et</sup> limpid, while those of the Titaresius were impreg- <sup>Eurotas fl.</sup> nated with a thick unctuous substance, which floated like oil on the surface. (Strab. IX. p. 441.) Hence the fabulous account of its being a branch of the infernal Styx :

Οἱ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,  
 "Ὅς ῥ' ἐς Πηνειὸν προΐει καλλιῤῥοον ὕδωρ·  
 Οὐδ' ὄγε Πηνειῶ συμμίσγεται ἀργυροδίη,  
 'Αλλὰ τέ μιν καθύπερθεν ἐπιῤῥέει, ἥϊτ' ἔλαιον·  
 "Ὅρκου γάρ δεινοῦ Στυγὸς ὕδατος ἔστιν ἀποῤῥώξ.

IL. B. 751.

This passage has been thus imitated by Lucan, VI.  
 375.

Solus in alterius nomen cum venerit undæ,  
 Defendit Titaresos aquas, lapsusque superne  
 VOL. I. B b



Gurgite Penei pro siccis utitur arvis.  
 Hunc fama est Stygiis manare paludibus amnem;  
 Et capitis memorem, fluvii contagia vilis  
 Nolle pati, superumque sibi servare timorem.

The Titaresius river was sometimes called Eurotas, as Strabo reports, (Epit. VII. p. 329.) as well as the author of the Sibylline verses: (III. p. 227.)

Τὸ τρίτον αὐ Πλούτανα Ῥή τέκε διὰ γυναικῶν  
 Δαδάνην περιῦσα, ὅθεν ῥέει ὕγρὰ κέλευθα  
 Εὐρώτου ποταμοῖο, καὶ εἰς ἄλλα μοίρατο ὕδαρ  
 Ἀμμυγα Πηνειῶ καὶ μιν Στύγιον καλέουσιν.

(Cf. Eur. Androm. v. 802. et not. Eustath. ad Il. B. 751.) Pliny gives it the name of Orcus. (IV. 8. Cf. Pausan. Arcad. c. 18.)

Apollonius applies the epithet of Titaresian to Mopsus, the augur who accompanied the Argonauts: (I. 65.)

Ἦλυθε δ' αὐ Μόψος Τιταρήσιος, ὃν πέρι πάντων  
 Λητοῖδης ἐδίδαξε θεοπροκίας οἰωνῶν.

Cyphus  
 oppidum  
 et mons.

We must now inquire into the situation of the different towns, apparently placed by Homer on the river we have just noticed, and attributed by him to the Perrhæbi. The first is Cyphus, which is said to have furnished twenty-two ships for the siege of Troy, under the direction of Guneus:

Γουνεύς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·  
 Τῷ δ' Ἐνιήγες ἔποντο, μανεπτόλεμοί τε Περαιβοί.

IL. B. 748.

According to Strabo there was a town as well as a mountain of this name in Perrhæbia, near the base of Olympus. (IX. p. 441. and 442.) *Dodona*, *Dodona*, *Thessalica*. which follows in the next line of the poet,

Οἱ περὶ Δαδάνην δυσχείμαρον οἰκί' ἔθεντο,

seems to have given rise to much controversy among

the scholiasts and commentators of antiquity, from the uncertainty whether Homer there referred to the celebrated Dodona of Epirus, or intended to signify the existence of another place of the same name in the north of Thessaly. Stephanus Byz. (v. Δωδώνη) enters fully into the discussion, and quotes passages from several writers on the antiquities of Thessaly, who all acknowledged a city named Dodona, or Bodona, in that country; whence the opinion has been entertained that the oracle of Jupiter was afterwards transferred to Epirus. Strabo seems to adopt this notion, and affirms in one place, that the Thessalian Dodona was situated near the Titaresius. (IX. p. 441.) Elsewhere, however, he leads us to suppose that it stood near Scotussa, at the foot of mount Ossa. (IX. p. 441.)

Polypœtes, son of Pirithous, led to battle the warriors of five other Perrhæbian cities :

Οἱ δ' Ἄργισσαν ἔχον, καὶ Γυρτῶνιν ἐνέμοντο,  
 Ὀρθην, Ἡλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·  
 Τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,  
 Υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς. IL. B. 738.

Of these, Argissa, in Strabo's time, had changed its Argissa. name to Argusa, and, according to that geographer, was near the Peneus. Modern maps lay down a small place of this name not far from Larissa, on the left bank of the Peneus. (Strab. IX. p. 440. Steph. Byz. v. Ἄργουρα.)

Gyrtone, or Gyrtion, was situated not far from Gyrtion. the junction of the Peneus and Titaresius. Many commentators have imagined that this city was formerly named Phlegya, and that Homer alluded to

it when speaking of the wars of the Ephyri and Phlegyæ :

Τὼ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θαρήσσεσθον,  
Ἡὲ μετὰ Φλέγυας μεγαλήτορας. IL. N. 301.

(Strab. IX. p. 442. Steph. Byz. v. Γύρτων et Ἐφυρα.)

It is termed an opulent city by Apollonius :

Ἦλυθε δ' ἀφνειὴν προλιπῶν Γυρτῶνα Κόρανος  
Καινείδης— ARGON. I. 57.

The Gyrtonians favoured the Athenians during the Peloponnesian war. (Thuc. II. 22.) In the Macedonian wars frequent mention is made of their town. (Liv. XXXVI. 10. XLII. 54. Polyb. XVIII. 5, 2. Plin. IV. 8.<sup>9</sup>)

Orthe. Orthe, which follows next, was said to have become the citadel of Phalanna, a city which is not mentioned by Homer. (Strab. IX. p. 440.) Eustathius affirms that it was also called Corseæ. (Ad Il. B. 739. Plin. IV. 9.)

Phalanna. Phalanna, as we learn from Strabo, was a Perhæbian town, seated on the Peneus near Tempe. (IX. p. 440.) Hecatæus, who is quoted by Stephanus Byz., named it Hippiia. (v. Φάλασσα.) Ephorus called it Phalannus. (Cf. Lycophr. v. 903.) It appears from Livy, that Phalanna was further north than Gyrton, since Perseus is described (XLII. 54.) as arriving there one day prior to his reaching the latter town, after his descent from the Cambunian mountains and Pelagonia Tripolis. In the 65th chapter of the same book we have an account of a sharp action which took place between the Macedonian troops and the Romans in the Phalannæan ter-

<sup>9</sup> The coins of Gyrton have ΓΥΡΤΟΝΙΟΝ. Sestini Monet. for their epigraph ΓΥΡΤ. and p. 40. c. 2.

ritory. (Plin. IV. 9.) It is probable that the ruins noticed by several travellers near *Tornovo*, north of Larissa, are those of Phalanna<sup>r</sup>.

Elone, which afterwards changed its name to Li-Elone, mone, is stated by Strabo to have been in ruins in <sup>postea</sup> Limone. his time; he says it stood at the foot of Olympus, and not far from the Eurotas or Titaresius. (IX. p. 440. Steph. Byz. v. Ἠλώνη.)

Oloossoon is said to have obtained the epithet Oloossoon. which Homer applies to it from the whiteness of its soil. (Strab. IX. p. 440.)

Γόνον Φαλανόντ', ἥδ' Ὀλοσσόνων γύας.

LYCOPHR. 906.

(Steph. Byz. v. Ὀλοσσών.) In Procopius we find the name of this place corrupted to Lossonus. (De Ædif. IV. 14.) It is still a town of some importance, and possesses an archiepiscopal see. The Greeks of the present day call it *Alassona*<sup>s</sup>. It is situated about thirty miles from the Peneus, on the road leading by the defile of *Sarvitzza* into Macedonia.

Several other Perrhæbian towns of less note are mentioned by Livy in the course of the Macedonian wars. Cyretiaë, captured and plundered by the Æto-Cyretiaë. lians, (Liv. XXXI. 41.) occupied by Antiochus, but recovered by Philip, (XXXVI. 10. and 13.) again taken by Perseus, (XLII. 53.) is probably *Tcheritchani*, on the *Saranta Poros*, a little below *Alassona*. Mallæa seems to have been in the same vi-Mallæa. cinity; for it is always mentioned in conjunction with

<sup>r</sup> Dodwell's Travels, t. II. p. 104. Pouqueville, t. III. p. 264. Sestini notices a rare silver coin of Phalanna, with the legend ΦΑΑΝΝΑΙΟΝ. Monet.

Vet. p. 41. c. 1.

<sup>s</sup> Melet. Geogr. t. II. p. 449. Brown's Travels, b. 2. c. 16. Pouqueville, t. III. p. 363.

the town last noticed. Having been seized by Philip in the war with Antiochus, it was claimed from that sovereign by the Perrhæbi. (Liv. XXXIX. 25.) Mallea, according to Apollodorus, was the spot to which Chiron the centaur retired after being driven from mount Pelion. (Biblioth. II. 5, 4.)

- Ericinum.** Ericinum, claimed also by the Perrhæbi, (Liv. loc. cit.) seems to have been situated near the borders of
- Mylæ.** Hestiaëotis. (Liv. XXXVI. 13.) Mylæ, another strong town in this district, was taken by assault, after considerable resistance, by Perseus. (Liv. XLII. 54. Steph. Byz. v. *Μυλαί*.)
- Phricium.** Phricium was occupied by the Roman prætor M. Boebius in the war with Antiochus; (Liv. XXXVI. 13.) as were also Phæstus and Phacium. (Liv. loc. cit.) The latter seems to have been a place of some importance, as it is noticed by Thucydides in his narrative of the expedition undertaken by Brasidas. (IV. 78.) It appears that the Lacedæmonian general proceeded from Pharsalus to Phacium, and thence reached the Perrhæbian defiles. His object doubtless was to avoid Larissa, where his passage would have been opposed. Phacium lay probably near the Peneus, west of Larissa, and commanded the entrance into Perrhæbia in that direction. The position here assigned to this ancient town agrees perfectly with the site of *Coutzochero*, on the left bank of the Peneus, from whence a road leads by *Alassona* into Macedonia, as Pouqueville informs us; who also noticed there the ruins of an acropolis, and further observes, that it might be made a military position of great importance<sup>†</sup>. Phacium is probably the town which Polybius calls Phacus. (Ex-

<sup>†</sup> T. III. p. 354.

cerpt. XXXI. 25. Cf. Liv. XXXII. 13. Steph. Byz. v. Φάκιον<sup>u</sup>.)

We must now return towards Olympus, and the junction of the Titaresius and Peneus, in order to describe what remains of Perrhæbia in that direction. The Peneus, after receiving the waters of the former river, soon enters a narrow valley, enclosed on each side by lofty and perpendicular heights. This is the celebrated Tempe, so often sung by the ancient poets, whose descriptions of it, however, have given a character to the spot which is scarcely reconcilable with the accounts of modern travellers :

Confestim Peneos adest viridantia Tempe;  
Tempe, quæ sylvæ cingunt superincumbentes.

CATULL. CARM. LXIII.

\*Ἡ κατὰ Πηνειῷ καλά Τέμπεια, ἥ κατὰ Πίνδῳ;

THEOCR. IDYLL. I. 67.

Speluncæ, vivique lacus; at frigida Tempe,  
Mugitusque boum, mollesque sub arboræ somni—

GEORG. II. 469.

Est nemus Hæmonia, prærupta quod undique claudit  
Silva, vocant Tempe. Per quæ Peneus, ab imo  
Effusus Pindo, spumosis volvitur undis:  
Dejectuque gravi tenues agitantia fumos  
Nubila conducit, summasque aspergine silvas  
Impluit, et sonitu plus quam vicina fatigat.  
Hæc domus, hæc sedes, hæc sunt penetralia magni  
Amnis: in hoc residens facto de cautibus antro,  
Undis jura dabat, Nymphisque colentibus undas.

OVID. METAM. I. 568.

Φοῖβε, σὲ μὲν καὶ κύκνος ὑπὸ πτερύγων λίγ' αἰεδαί,  
Ὅχθῃ ἐπιβρώσων ποταμὸν πάρα δινήεντα,  
Πηνειόν.

HOM. HYMN. MINOR. IN APOLL.

<sup>u</sup> According to Sestini, the legend ΦΑ. and ΦΑΚΙΑΤΩΝ. coins of Phacium exhibit the Monet. Vet. p. 41. c. 1.

Pliny. says, "Ante cunctos claritate Peneus, ortus  
 "juxta Gomphos: interque Òssam et Olympum ne-  
 "mórosa convalle defluens quingentis stadiis, dimi-  
 "dio ejus spatii navigabilis. In eo cursu Tempe  
 "vocantur quinque millia passuum longitudine et  
 "ferme sesquijugeri latitudine, ultra visum hominis  
 "attollentibus se dextera lævaque leniter convexis  
 "jugis. Intus sua luce viridante allabitur Peneus,  
 "viridis calculo, amœnus circa ripas gramine, cano-  
 "rus avium concentu." (IV. 8.)

But Ælian surpasses all other ancient writers in the glowing and animated account of the beauties he ascribes to this favoured retreat; and I regret that the length of the passage precludes me from laying it before the reader, who will find it in his Various Histories, III. 1. It must be confessed, however, that the account of this writer savours more of imagination than reality.

Livy's description more nearly accords with the truth. "Tempe," says that historian, "is a defile  
 "of difficult access, even though not guarded by an  
 "enemy; for, besides the narrowness of the pass  
 "for five miles, where there is scarcely room for a  
 "beast of burden, the rocks on both sides are so  
 "perpendicular as to cause giddiness both in the  
 "mind and eyes of those who look down the preci-  
 "pice. Their terror is also increased by the depth  
 "and roar of the Peneus rushing through the midst  
 "of the gorge." (XLIV. 6.)

Let us now see what account modern travellers have given of this celebrated spot.

"The vale of Tempe," says Mr. Hawkins\*, "is

\* Walpole's Collect. vol. I. p. 517.

“generally known in Thessaly by the name of *Bogaz*. In the middle ages it was called *Lyco-stomo*. The Turkish word *Bogaz*, which signifies a *pass* or *strait*, is limited to that part of the course of the Peneus where the vale is reduced to very narrow dimensions. This part answers to our idea of a rocky dell, and is in length about two miles. The breadth of the Peneus is generally about fifty yards. The road through the *Bogaz* is chiefly the work of art, nature having left only sufficient room for the channel of the river. This scenery, of which every reader of classical literature has formed so lively a picture in his imagination, consists of a dell or deep glen, the opposite sides of which rise very steeply from the bed of the river. The towering height of these rocky and well-wooded acclivities above the spectator, the contrast of lines exhibited by their folding successively over one another, and the winding of the Peneus between them, produce a very striking effect.” The same judicious observer adds a little further, “that the scenery itself by no means corresponds with the idea which has been generally conceived of it; and the eloquence of Ælian has given rise to expectations which the traveller will not find realized. In the fine description which that writer has given us of Tempe, he seems to have failed chiefly in the general character of its scenery, which is distinguished by an air of savage grandeur, rather than by its beauty and amenity; the aspect of the whole defile impressing the spectator with a sense of danger and difficulty, not of security and indulgence.”

It may be doubted, however, whether we should



not consider the vale of Tempe as distinct from the narrow defile which the Peneus traverses between mount Olympus and mount Ossa, near its entrance into the sea. Dr. Clarke, who examined this pass with great attention, is inclined to make no distinction between the valley and the defile or gorge<sup>y</sup>. But Professor Palmer of Cambridge entertained a different opinion, which was grounded on the following observations: "After riding nearly an hour close to the bay in which the Peneus discharges itself, we turned," says this traveller, "south, through a delightful plain, which after a quarter of an hour brought us to an opening between Ossa and Olympus; the entrance to a vale, which, in situation, extent, and beauty, amply satisfies whatever the poets have said of Tempe. The country being serene, we were able to view the scene from various situations. The best view is from a small hill, about one mile south from the chasm. Looking east, you have then Ossa on your right hand: on your left, a circling ridge of Olympus, clothed with wood and rich herbage, terminates in several elevations, which diminish as they approach the opening before mentioned. In the front is the vale, intersected by the Peneus, and adorned with a profusion of beauties, so concentrated as to present under one view a scene of incomparable effect. The length of the vale, measured from the station to the opening by which we entered, I estimate at three miles; its greatest breadth at two miles and a half<sup>z</sup>."

It appears to have been a generally received no-

<sup>y</sup> Travels, p. 2. s. 3. p. 273. Clarke's Travels, p. II. s. 3.

<sup>z</sup> Walpole's MS. Journal. p. 274.

tion among the ancients, that the gorge of Tempe was caused by some great convulsion in nature, which bursting asunder the great mountain-barrier, by which the waters of Thessaly were pent up, afforded them an egress to the sea; and Herodotus, in describing the visit which Xerxes made to this remarkable spot, plainly expresses his belief in the truth of this account. (VII. 132.)

On the approach of the Persian army, the Greeks had intended defending Tempe with a force of ten thousand men; but being apprised by Alexander prince of Macedon that there was another passage, leading from Upper Macedonia into Thessaly, by which the enemy could turn their position, they withdrew to Thermopylæ. (Herod. VII. 173.) The road which now exists in this defile appears, from an inscription discovered by Dr. Clarke<sup>a</sup>, to have been constructed by L. Cassius Longinus, proconsul of Thessaly, and a general in the service of Cæsar. (Bell. Civ. III. 34.) It is evident that at the time of the Macedonian war the road was carried along the heights, on the left bank of the Peneus. This is clear from Livy's description already quoted, and from what he further adds: "This important pass," says the historian, "was guarded by four different fortresses. The first was Gonnus, placed at the very entrance of the defile. The next Condylon, which was deemed impregnable. The third, named Charax, stood near the town of Lapathus. The fourth was in the midst of the route, where the gorge is narrowest, and could easily be defended by ten armed men." These strong posts were un-

<sup>a</sup> Travels, p. II. s. 3. p. 273.

accountably abandoned by Perseus, after the Romans had penetrated into Pieria by a pass in the chain of Olympus. (Liv. XLIV. 6.)

Gonnus  
vel Gonni.

The town of Gonnus, or Gonni, was of considerable antiquity and importance. Herodotus, speaking of the Persian army's march under Xerxes, says they crossed over from Upper Macedonia into the country of the Perrhæbi by the city of Gonnus; and this passage I have applied to the defile which led by Pythium into the valley of the Titaresius. I have been led to form this opinion by the mention of Upper Macedonia; for, had the historian meant to assert that the Persian army traversed the lower provinces of Macedonia on their way from Pieria to Thessaly, he never would have used the expression alluded to. According to his account, it is evident the army of Xerxes marched from Therme by Berœa, and the upper valley of the Haliacmon, to the mountains of Pythium, from whence they descended into the valley of the Titaresius, near Gonnus. (VII. 128, 173. Cf. Livy, XXXVI. 10.) The road by Tempe is distinctly termed the pass leading from Lower Macedonia into Thessaly along the river Peneus. VII. 173.) Livy informs us that Gonni was twenty miles from Larissa, and close to the entrance of the gorge of Tempe. (XXXVI. 10.) Philip retired thither immediately after his defeat at Cynoscephalæ. (XXXIII. 10. Polyb. Excerpt. XVIII. 10, 2.) It was strongly fortified by Perseus in his first campaign against the Romans, who made no attempt to render themselves masters of this key of Macedonia. (Liv. XLII. 54. 67.) Antigonus, surnamed Gonatas, was probably born here, as Steph. Byz. gives it as the ethnic derivative of Gonni. The Scholiast of

Lycophron, in commenting on a passage of the poet where this town is alluded to, (v. 904.)

..... καὶ Περραιβικὴν

Γόνον, Φάλανόν τ' ἢδ' Ὀλοσσόνων γύας,

says it was also called Gonussa. (Cf. Steph. Byz. v. Γονοῦσσα.) Mr. Hawkins, in the paper communicated to Mr. Walpole, from which I have made a considerable extract on the subject of Tempe, is inclined to place Gonni on the right bank of the Peneus. But I cannot concur in this opinion; for if it had stood on that side of the river, the Persian army could not have passed near it, as Herodotus relates. It is plain also from Livy's account, that Gonnus, as well as the forts near it, were all on the north or Olympian side of the river; but from the road being carried at present on the southern bank, no opportunity is afforded to travellers for exploring the sites of these ancient places of defence.

Condylon, or, as it is elsewhere called, Gonnocon-  
dylon, was doubtless situated in the defile above Gonnocon-  
dylon, sive  
Olympias  
Castellum. Gonnus. It had been also named Olympias by Philip, probably on account of its position on some acclivity belonging to Olympus. It was claimed by the Perrhæbi, together with some other fortresses, before a commission appointed by the Roman senate. (Liv. XXXIX. 25.) Beyond was Charax, which, as Charax. Livy informs us, was situated near Lapathus. Lapathus The mention of the latter place naturally leads us to remark upon another passage of Livy in which it occurs, and from which we may derive considerable information respecting the whole of this mountainous tract of Thessaly, at present so little known.

In the last Macedonian war, the Roman consul Q. Marcius Philippus formed the design of penetrat-

ing from Thessaly into the enemy's territory, by one of the many passes which then afforded communication between the two countries. After encountering many obstacles, he at length succeeded in carrying over his whole army, by an unfrequented defile in mount Olympus, into Pieria, where the Macedonian forces were then encamped. Polybius appears to have been an eyewitness of this interesting expedition; and it is no doubt from his account that Livy has formed his own narrative of these transactions. (Polyb. Excerpt. XVIII. 11; 1.)

Octolophus.

Eudieru.

The Roman army was quartered in Pelagonia Tripolis, between Azorus and Doliche; whence it might attempt to penetrate into Macedonia by the three different passes of Volustana, Pythium, and the lake Ascuris. These were all, however, strongly guarded by the enemy, who had foreseen the projects of their opponents. After some consultation, the Roman general determined to make the attempt by the last mentioned route. This defile was occupied by a strong Macedonian corps, stationed at Lapathus, and near the spot called Octolophus; which it became necessary to defeat, before a passage could be obtained. After a painful and laborious march of fifteen miles, a detachment of the Roman army reached the tower named Eudieru<sup>b</sup>, beyond the lake Ascuris; and on the following day advanced to an eminence, distant about a mile from the enemy's station. This elevation commanded a complete view of their position, and moreover the whole of the Pierian coast from Phila to Dium; from which description it is plain that they must have attained to

<sup>b</sup> Probably Eudierum, (*Ἐυδιέρου*.)

one of the highest passes in mount Olympus. To this point the consul soon after brought up the whole of his forces, and, after allowing them one day's repose, marched to attack the enemy. After a severe conflict, the Romans being unable to dislodge the Macedonian troops from the defile, no other resource presented itself to the consul than to attempt a passage by some unfrequented path in another direction. This plan was accordingly carried into execution, though it was attended with incredible fatigue and labour, more especially in conveying the elephants down the precipitous declivities of Olympus. On the third day the whole army debouched in the plains of Pieria, between Heraclæum and Libethrum. (Liv. XLIV. 2. et seq.) It is evident that our knowledge of the country and places described in the above narrative of the Roman historian depends entirely on ascertaining the situation of the lake Ascuris, since that must always remain the same. But as no traveller appears to have explored these elevated regions, we have not any precise information on this subject. On referring, however, to Pouqueville's account of the Olympian district, it will be seen he had heard of a lake named *Mauro limni*, situated among the mountains above the village of *Crania*<sup>c</sup>, which can be no other than the Ascuris, especially as there is a road laid down in Pouqueville's Map which passes close to the lake, and traverses the chain of Olympus, agreeably to the description of Livy.

<sup>c</sup> T. III. p. 374. Pouqueville erroneously places the lake Ascuris near Gomphi, (p. 340.) And he is equally incorrect in supposing that *Crania* repre-

sents the ancient Crannon; it is more probably Gonnus: and the legend on the coins to which he refers should be read ΓΟΝΝ, not ΚΡΝΝ. p. 374.

"At the present day," says Mr. Hawkins, "travellers, instead of passing through Tempe, not unfrequently take the road over the mountains to the north of that pass, which leads through the populous Greek town of *Rapsiani*<sup>d</sup>." Pouqueville writes it *Arapchani*<sup>e</sup>.

Elatia.

Elatia, occupied by Perseus in his first campaign against the Romans, was near Gonnus, but higher up the Peneus. (Liv. XLII. 54. Cf. Steph. Byz. v. Ἐλάτεια.) It is doubtless the Iletia of Pliny, (IV. 8.) and the Iletium of Ptolemy<sup>f</sup>. (p. 84.)

Mopsium.

On the opposite side of the river probably stood Mopsium, noticed by Strabo, IX. p. 441. Cf. Steph. Byz. v. Μόψιον. Livy speaks of it as an eminence situated midway between Larissa and Tempe, near which a severe skirmish took place between the troops of Perseus and the Romans. (XLII. 61. and 67.<sup>g</sup>) Mopsium was apparently on the hill near the village of *Eremo*, where sir W. Gell observed some vestiges of a fortress<sup>h</sup>. Near this place is an extensive marsh, caused by the overflowing of the Peneus<sup>i</sup>, which no doubt answers to the Palus Nesonis of Strabo, (IX. p. 430. 440.) but the geographer is evidently in error when he asserts that this marsh is more extensive than the lake Boebeïs. It appears, however, that the two were often confounded together. (Schol. Pind. Pyth. III. 59. et Schol. Eur. Alcest. v. 593.) Stephanus Byz. speaks of a town

Nesonis  
Palus.

<sup>d</sup> In Mr. Walpole's Collect. p. 524.

<sup>e</sup> T. III. p. 374.

<sup>f</sup> According to Sestini there is a coin of this ancient city with the legend EAATEIA, which he considers to be unique. Mo-

net. Vet. p. 40. c. 2.

<sup>g</sup> Its coins prove it to have been a city; the epigraph is ΜΟΨΙΕΩΝ. Sestini, p. 41. c. 1.

<sup>h</sup> Itinerary of Greece, p. 282.

<sup>i</sup> Id. p. 283.

called Nesson, which he places in Thessaly. (v. Νέσ- Nesson. σων.)

Larissa, which still retains its name and position, Larissa. was one of the most ancient and flourishing towns of Thessaly, though it is not mentioned by Homer, unless indeed the Argos Pelasgicum of that poet is <sup>Argos Pe-</sup> to be identified with it, (Il. B. 681.) and this notion <sup>lasgicum.</sup> would not be entirely groundless, if, as Strabo informs us, there was once a city named Argos close to Larissa. (IX. p. 440.) The same geographer has enumerated all the ancient towns of the latter name; and we may collect from his researches that it was peculiar to the Pelasgi, since all the countries in which it was found had been at different periods occupied by that people. (Cf. Dion. Hal. I. 21.) Steph. Byz. says that Larissa of Thessaly, situated on the Peneus, owed its origin to Acrisius. (Cf. Schol. Apoll. Rhod. Pausan. Corinth. c. 16.) This town was placed in that most fertile part of the province which had formerly been occupied by the Perrhæbi, who were partly expelled by the Larissæans, while the remainder were kept in close subjection, and rendered tributary. This state of things is said by Strabo to have continued till the time of Philip, who seems to have taken the government of Thessaly into his own hands. (IX. p. 440.) According to Aristotle the constitution of this city was democratical. Its magistrates were elected by the people, and considered themselves as dependent on their favour. (Aristot. de Rep. V. 6.) This fact will account for the support which the Athenians derived from the republic of Larissa during the Peloponnesian war. (Thuc. II. 32.) The Aleuadæ, mentioned by Herodotus as princes of Thessaly at the time of



the Persian invasion, were natives of this city. (Herod. IX. 58.)

Larissa was occupied by the Romans soon after the battle of Cynoscephalæ, Philip having abandoned the place, and destroyed all the royal papers which were kept there. (Polyb. XVIII. 16.)

Larissa was attacked by Antiochus in the first war he waged against the Romans; but the siege was raised on the approach of some troops despatched by the latter for the relief of the place. (Liv. XXXVI. 10. Cf. XXVI. 8. XLII. 38.) Diodorus informs us that its citadel was a place of great strength. (XV. 61. XVI. 14.) Though the territory of this city was extremely rich and fertile, it was subject to great losses, caused by the inundations of the Peneus. (Strab. IX. p. 440. Cf. Theophr. Caus. Pl. V. 20. Plin. IV. 8. Hierocl. Synecdem. p. 642.) Dr. Clarke states that he could discover no ruins at Larissa; but that the inhabitants give the name of Old Larissa to a Palæo-Castro, which is situated upon some very high rocks, at four hours distance towards the east<sup>k</sup>. Dr. Holland and Mr. Dodwell are however of opinion that the modern Larissa stands upon the remains of the ancient city<sup>l</sup>.

Tripolis  
Scea.

About three miles from Larissa, and on the Peneus, was Tripolis Scea, which was occupied by Licinius Crassus, the Roman consul, in the war against Perseus. (Liv. XLII. 54.)

Atrax.

Atrax, an ancient colony of the Perrhæbi, was ten miles from Larissa, higher up the Peneus, and on the right bank of that river. It was successively

<sup>k</sup> Travels, p. II. p. 272.

<sup>l</sup> Holland's Travels, p. 390.  
Dodwell's Tour, p. 100. For

the coins of Larissa, which exist in great numbers, see Sestini, p. 41.

defended by the Macedonians against T. Flaminius. (Liv. XXXII. 15. Strab. IX. p. 438. and 441.)

Et dicam, licet Atraciis considat in oris,

Et licet Eleis, illa futura mea est.

PROPERT. ELEG. I. 8.

(Plin. IV. 8. Steph. Byz. v. Ἀτραξ et Ἀτρακία.) Dr. Clarke was led to imagine that this city stood at *Ampelakia*, from the circumstance of the green marble, known to the ancients by the name of Atracium Marmor, being found there<sup>m</sup>; but this supposition is erroneous, since it is evident from Livy that Atrax was to the west of Larissa, and only ten miles from that city, whereas *Ampelakia* is close to Tempe, and distant more than fifteen miles from Larissa.

South-east of Atrax was Cranon, one of the most ancient and considerable towns of this part of Thes-<sup>Cranon sive Cranon.</sup> saly. It was supposed by most of the ancient commentators of Homer that the poet alludes to this city in his account of the wars of the Ephyri and Phlegyæ; they affirmed, that by the former he meant to designate the Cranonians, while under the latter name he referred to the Gyrtonians:

Τὼ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μετὰ θωρήσσεσθον,

Ἦε μετὰ Φλέγυας μεγαλήταρας.

IL. N. 301.

Pindar likewise says,

Ἐλπομαι δ', Ἐφυραίων

Ὅπ' ἀμφὶ Πηνειὸν γλυκεῖ-

αν προχέοντων ἱμῶν—

PIND. PYTH. X. 85.

See also the Scholiast on this passage. (Strab. IX. p. 442. Steph. Byz. v. Κράνων<sup>n</sup>. The Scopadæ were

<sup>m</sup> In the coins of this city the name is sometimes written ΑΤΡΑΓΙΟΝ. Sestini, p. 40. c. 1.

<sup>n</sup> Sestini mentions one coin of this city with the legend ΚΡΑΝΝΟΤ. ΕΦΤΡ. On another

a distinguished family of Cranon, as we learn from Herodotus, who mentions that Diactorides the Cranonian, and a member of this family, was one of the suitors who contended for the hand of the daughter of Cleisthenes of Sicyon, (Herod. VI. 127.) Theocritus also speaks of the Scopadæ in conjunction with Cranon.

Πολλοὶ δὲ Σκοπάδαισιν ἐλαυνόμενοι ποτὶ σακοῦς  
 Μόσχοι σὺν καρῇσιν ἐμυκήσαντο βόεσσιν·  
 Μυρία δ' ἀμπέλων Κρανώνιον ἐνδιάσκειον  
 Ποιμένες· ἥκρυτα μᾶλα φιλοξύνουσι Κραώνδαις.

Idyl. XVI. 36.

The Cranonians, according to Thucydides, favoured the Athenians in the Peloponnesian war. (II. 22.) Mention of their city occurs in Livy, XXXVI. 14. and XLII. 65. Catullus,

Deseritur Scyros: linquunt Phthiotica Tempe,  
 Cranonisque domos, ac moenia Larissæa.

CARM. LXIII. 35.

and Pliny, IV. 9. Theophrastus speaks of a source near this place remarkable for the property of warming wine when mixed with it, and which retained the heat thus communicated for two or three days. (Ap. Athen. II. 16.)

Strabo states that Cranon was distant one hundred stadia from Gyrtion. (Epit. VII. p. 330.)

Scotussa.

More to the east stood Scotussa, another town of Thessaly, often noticed by ancient authors; it does not appear, however, to have been known to Homer. (Strab. IX. p. 441.) We learn from Diodorus, that Alexander, tyrant of the neighbouring city of

equally rare it is KPAÑO, in KPAÑQNION, and KPAÑNOT-  
 βουστρηφιδον characters. Those NION, are more common. P.  
 with the epigraphs KPAÑNO, 40. c. 2.

Pheræ, having perfidiously and cruelly put to death some deputies from Scotussa, subsequently made himself master of that town, and gave it up to plunder. (Diod. Sic. 496.) Polydamas, whose extraordinary strength is remarked by various writers, was a native of this place. (Diod. Sic. Fragm.)

Philip of Macedon assembled his army in its vicinity during the second Punic war. (Liv. XXVIII. 5.) and it was afterwards occupied for a short time by Antiochus king of Syria. (XXXVI. 9. Cf. Polyb. X. 42. Steph. Byz. v. *Σκότουσα*, Ptol. p. 84.) According to some authors the Thessalian oracle of Dodona was in this district. (Strab. VII. p. 329.<sup>o</sup>) The ruins of Scotussa are probably those which were observed by sir W. Gell near the village of *Sarlikiv*. Within its territory was the hill called Cynoscephalæ, rendered memorable by the victory gained there by the Roman consul T. Q. Flaminius over Philip of Macedon, 197 B. C. (Strab. IX. p. 441. Liv. XXXIII. 6. Polyb. Fragm. XVIII. 3, 10.) Sir W. Gell, in describing the route between Larissa and *Velesino*, the ancient Pheræ, observes, that Cynoscephalæ was one of those hills which separate the plain of Larissa from that of Pharsalia<sup>a</sup>.

Melambium was another spot near Scotussa, named by Polybius and Livy in their narratives of the movements of the two armies prior to the battle of Cynoscephalæ. (Polyb. Excerpt. XVIII. 3, 6. Liv. XXXIII. 6.)

The river Onchestus, on whose banks Philip is said to have encamped, (Liv. XXXIII. 6. Polyb.

<sup>o</sup> The coins of Scotussa exhibit the several legends ΣΚΟ. ΣΚΟΤΟΤ. ΣΚΟΤΟΤΣΣΑΙΩΝ. Sestini, p. 41. c. 2.

<sup>p</sup> Itinerary, p. 284.

<sup>a</sup> Itinerary, p. 268. Pouqueville, t. III. p. 390.

XVIII. 3, 5, et Steph. Byz. v. Ὀρχηστὸς,) is probably that which in modern maps of Greece is represented as flowing from the vicinity of *Pharsali* to the lake *Carlas* under the name of *Patrassi*; it passes close to the ruins of Scotussa.

Onchestus  
fl.  
Onochonus  
fl.

The Onchestus is sometimes considered to be the same river which Herodotus calls Onochonus. (VII. 196. Cf. Plin. IV. 8.) but it appears from this historian, that the Onochonus, whose waters were drained by the army of Xerxes, falls into the Peneus, whereas the Onchestus was certainly near Scotussa. The Onochonus is probably the river of *Rejani*, which flowing into the marsh Nesonis, afterwards joins the Peneus a little above the defiles of Tempe<sup>1</sup>.

Sycurium.

North-east of Scotussa was a place called Sycurium by Livy. It was situated on the southern slope of mount Ossa; and seems to have been an excellent station for an army. Here Perseus established himself during his Thessalian campaign, whence it became the scene of frequent skirmishes between his troops and the Romans, of which one is more especially noticed that took place on the hill Callinicus. (Liv. XII. 54.)

Callinicus  
collis.

Sycurium is perhaps *Sariniki*<sup>1</sup>, near the *Rejani*, or Onochonus.

Dotium  
Campus.

Dotium, which gave its name to the Dotius Campus, mentioned by more than one writer as the first seat of the Ænians, who are spoken of by Homer in conjunction with the Perrhæbi,

Τῶ δ' Ἐνιῆνες ἔποντο, μινεπτόλεμοί τε Περραιβοί,

IL. B. 750.

<sup>1</sup> Pouqueville, t. III. p. 385.

<sup>1</sup> Ibid. t. III. p. 383.

is perhaps *Djechani*, a small town on the northern shore of the lake *Carlas*, the Bœbeïs Palus of antiquity\*. Here is a considerable plain encircled by hills to the north, and terminated by the waters of the lake to the south, which corresponds with Strabo's description of the Dotius Campus. (IX. p. 442.)

Ἰητῆρα νόσαν, Ἀσκληπιδὸν ἄρχοιμ' αἰδεῖν,  
 Ὑῖὸν Ἀπόλλωνος, τὸν ἐγείνατο διὰ Κορωνίς  
 Δατίῳ ἐν πεδίῳ, κούρη Φλεγύου βασιλῆος—

HOM. HYMN. IN ÆSCUL.

\*Ἡ οἷη διδύμους ἱεροὺς ναίουσα κολωνοὺς  
 Δατίῳ ἐν πεδίῳ πολυβότρυος ἄντ' Ἀμύροιο  
 νήσατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμῆς.

HESIOD. FRAGM. AP. STRAB. IX. p. 442.

Lycophron speaks of the defiles of Dotium. (v. 410.)

Ὅσῃν Ἀραιὸς ἐντὸς, ἥδ' ἐδύσβατοι  
 Λειβήθρῃαι σφίγγουσι Δατίου πύλαι.

See also several passages quoted from the Greek poets by Stephanus Byz. (v. *Δώτιον*.) Plutarch corroborates the assertion of Strabo†, that the Dotius Campus was the district first occupied by the Ænians, and he further supplies a detailed account of the subsequent migrations of that Thessalian tribe. (Quæst. Græc. XIII. et XXV. t. VII. p. 178. et 189.)

The Lacus Bœbeïs or Bœbias, the most extensive <sup>Bœbeis</sup> <sup>sive Bœ-</sup> <sup>bias lacus.</sup> in Thessaly, derived its name from the small town of Bœbe, situated on its shores.

\* Pouqueville, t. III. p. 389.

† The MSS. of Strabo generally exhibit the reading Ἀθαμάνων instead of Αἰλιάνων, but I

entirely agree with the editor of the French Strabo in preferring the latter.

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβήδα λίμνην,  
Βοίβην, καὶ Γλαφυράς, καὶ εὐκτιμένην Ἰαολλόν.

IL. B. 711.

Τοιγὰρ πολυμηλετάταν  
Ἔστιαν οἰκίης παρὰ καλλίναον  
Βοιβίαν λίμναν.

EURIP. ALCEST. 591.

. . . . ἐπεὶ

Παρὰ Βοιβιάδος  
Κρημνοῖσιν ᾄκει παρθένος.

PIND. PYTH. III. 59.

Mercurio et sanctis fertur Boebeïdos undis  
Virgineum Brimo composuisse latus.

PROPERT. II. 2, 11.

Ire per Ossæam rapidus Boebeida sanguis.

LUCAN. VII. 176.

(Herod. VII. 129. Cf. Strab. IX. p. 436. Scymn. Ch. 612. Liv. XXXI. 41. Steph. Byz. v. Βοίβη.) of which the ruins are laid down in the Chev. Lapie's map at *Hadjine*, on the western bank of the lake  
Glaphyræ. *Carlas*<sup>u</sup>, the ancient Boebeis. The site of Glaphyræ, mentioned by Homer in conjunction with Boebe, is undetermined, but it was probably also on the lake.

Armenium.

Strabo places in this vicinity a town named Armenium, the birthplace of Armenus, who accompanied Jason to Colchis, and founded a colony in the country, to which he communicated the name of Armenia. (XI. p. 530.)

Cercinium.

Not far from the lake we must look for Cercinium, which was taken and burnt by the Ætoliens in an irruption into Thessaly during the first Macedonian war; an event which spread terror and alarm among the inhabitants of the lake Boebe. (Liv. XXXI. 41.)

Pherræ.

The last town to be noticed in Pelasgiotis is

<sup>u</sup> See also Dodwell's Travels, t. II. p. 97.

Pheræ, one of the most ancient and important cities of Thessaly, the capital of Admetus and Eumetus, as we learn from Homer in the passage already quoted, and also in Apollonius,

Οὐδὲ Φεραῖς Ἀδμήτος εὐρήνευσιν ἀνάσσειν  
Μίμνεν ὑπὸ σκοπιῇν ὄρεος Χαλκιδονίοιο. ARGON. I. 49.

Τὴν Εὐμηλὸς ὅπνιε, Φερῆς ἐνὶ οἰκίᾳ ναίων. OD. Δ. 798.

Subsequently to the heroic age we find the Pheræans assisting the Athenians in the Peloponnesian war, at which time they probably enjoyed a republican form of government. (Thuc. II. 22.) Some years after, Jason, a native of Pheræ, having raised himself to the head of affairs by his talents and ability, became master, not only of his own city, but of nearly the whole of Thessaly, and, having caused himself to be proclaimed generalissimo of its forces, formed the most ambitious projects for extending his influence and aggrandizing his power. These were however frustrated by his sudden death, which occurred by assassination, whilst celebrating some public games at Pheræ, in the third year of the 102d Olympiad. (Xen. Hell. VI. 1. et 4. Diod. Sic. XV. 438. et seq.) The independence of Pheræ was not, however, secured by this event, as Jason was succeeded by his brothers Polydorus and Polyphron. The former of these died soon after; not without some suspicion attaching to Polyphron, who now became the sovereign of Pheræ; but after the lapse of a year he in his turn was put to death by Alexander, who continued for eleven years the scourge of his native city and the whole of Thessaly, (Xen. Hell. VI. 5. Diod. Sic. XV. 439.) His evil designs were for a time checked by the brave Pello-



pidas, who entered that province at the head of a Boeotian force, and occupied the citadel of Larissa; but on his falling into the hands of the tyrant, the Boeotian army was placed in a most perilous situation, and was only saved by the presence of mind and ability of Epaminondas, then serving as a volunteer. (Diod. Sic. XV. 494.) The Thebans subsequently rescued Pelopidas, and under his command made war upon Alexander of Pheræ, whom they defeated, but at the expense of the life of their gallant leader, who fell in the action. (Diod. Sic. XV. 499. Plut. Vit. Pelop. Polyb. VIII. 1, 6. et seq.)

Alexander was not long after assassinated by his wife and her brothers, who continued to tyrannize over this country until it was liberated by Philip of Macedon. (Diod. Sic. XVI. 517. Xen. Hell. VI. 4. Plut. Vit. Pelop.) Tisiphonus, the eldest of these princes, did not reign long, (Hell. VI. 4.) and was succeeded by Lycophron, who, being attacked by the young king of Macedon, sought the aid of Onomarchus the Phocian leader. Philip was at first defeated in two severe engagements, (Diod. Sic. XVI. 528.) but having recruited his forces, he once more attacked Onomarchus, and succeeded in totally routing the Phocians, their general himself falling into the hands of the victors. The consequence of this victory was the capture of Pheræ and the expulsion of Lycophron. (Diod. Sic. XVI. 529.) Pitholaus his brother, not long after, again usurped the throne, but was likewise quickly expelled on the return of the king of Macedonia. (Diod. Sic. loc. cit. Dem. Olynth. I. p. 13.)

Many years after, Cassander, as we are informed by Diodorus, fortified Pheræ, but Demetrius Polior-

cetes contrived by secret negotiations to obtain possession both of the town and the citadel. (Diod. Sic. XX. 110.) In the invasion of Thessaly by Antiochus, Pheræ was forced to surrender to the troops of that monarch after some resistance. (Liv. XXXVI. 9.) It afterwards fell into the hands of the Roman consul Acilius. (XXXVI. 14.) Strabo observes that the constant tyranny under which this city laboured had hastened its decay. (IX. p. 436.) Its territory was most fertile, and the suburbs, as we collect from Polybius, were surrounded by gardens and walled enclosures. (XVIII. 2.) Stephanus Byz. (v. Φεραί,) speaks of an old and new town of Pheræ, distant about eight stadia from each other. Pheræ, according to Strabo, was ninety stadia from Pagasæ its emporium. (IX. p. 436. Plin. IV. 9.)

The fountains of Hyperea and Messeis, celebrated by Homer and other poets, are generally supposed to have belonged to this ancient city.

Hyperia  
fons.  
Messeis  
fons.

Καί κεν ὕδωρ φορέοις Μεσσηίδος, ἥ Ὑπερείης.

IL. Z. 457.

..... ἐγ-

γὺς μὲν Φέρης, κρέαναν Ὑπερηίδα λιπὼν—

PIND. PYTH. IV. 221.

ὦ γῆ Φεραία χαῖρε· σύγγονον θ' ὕδωρ

Ὑπερεία κρήνη, νᾶμα θεοφιλέστατον.

SOPH. AP. SCHOL. PIND. *ibid.*

Flevit Amynone, flerunt Messeides undæ

Flevit et effusis revocans Hyperia lacertis.

VELL. FLAC. IV. 374.

(Cf. Pherecyd. ap. Schol. Pind. loc. cit. Strab. IX. p. 432. et 439. Plut. Quæst. Gr. t. VII. p. 184. Pausan. Lacon. 20. Plin. IV. 9.)

Dioscurium is a spot in this vicinity, where, as Demosthenes reports, some negotiations were carried

Dioscu-  
rium.

on between Philip and the Athenians. (Dem. de Fals. Legat. p. 395.)

“*Phæræ*,” says Mr. Dodwell, “has hardly preserved any traces of antiquity. It is surprising how completely its remains have been destroyed; a few scattered blocks of stone and some Doric frusta are the only antiquities remaining. The Hyperian fountain is in the suburbs of the modern town of *Belestina*, at the foot of the ancient Acropolis. A small lake, apparently about one hundred yards in diameter, and with water of the most crystalline purity, bubbles up out of the ground.” Sir W. Gell says, “At *Belestino*, near the mosque, is a very fine fountain, which runs through a most delightful coffeehouse or kiosk. Near the spring are some fragments of Doric columns of considerable size. Some have called this place the Hyperian spring, and have thought *Belestino* was on the site of *Phæræ*. *Phæræ* was ninety stadia from *Pagasaë*, and so far the position might correspond.” Before we quit the Pelasgiotic portion of Thessaly we have yet to notice some few places, which I am inclined to ascribe to that district, though their positions are not sufficiently determined to render this topography certain.

**Imphees.** The Imphees were originally a people of Perrhæbia according to Steph. Byz. (v. Ἰμφίης.)

**Perrhæbus.** Perrhæbus was also in that district. (Steph. Byz. v. Περραιβός.) Near mount Ossa was a small town

**Ænus urbs** called **Ænus**, on a river of the same name. (Steph.  
et fl. Byz. v. *Αἶνος*.)

\* Travels, t. II. p. 94.

<sup>y</sup> Itinerary, p. 266. The coins of Phœæ are numerous

Epigraphe  $\Phi$ — $\Phi$   $\Psi$   $\Phi$ ΕΡΑ— $\Phi$ Ε-  
ΡΑΙΟΝ— $\Phi$ ΕΡΑΙΟΝ. Sest. Mon.  
Vet. p. 41. c. 2.

The towns of Iresia, Euhydrium, Palæphatus, <sup>Iresia,</sup> <sup>Euhy-</sup> <sup>drium,</sup> <sup>Palæpha-</sup> <sup>tus.</sup> were plundered by Philip of Macedon, in his retreat through Thessaly after his defeat on the banks of the Aous. (Liv. XXXII. 13.)

## PHTHIOTIS.

Phthiotis, according to Strabo, included all the southern portion of Thessaly as far as mount Œta and the Maliac gulf. To the west it bordered on Dolopia, and on the east reached the confines of Magnesia.

Referring to the geographical arrangement adopted by Homer, we shall find that he comprised within this extent of territory the districts of Phthia and Hellas properly so called, and, generally speaking, the dominions of Achilles, together with those of Protesilaus and Eurypylus. (Strab. IX. p. 432.)

Many of his commentators have imagined that Phthia was not to be distinguished from the divisions of Hellas and Achaia, also mentioned by him; but other critics, as Strabo observes, were of a different opinion, and the expressions of the poet certainly lead us to adopt that notion in preference to the other.

Οἱ τ' εἰχον Φθίην, ἥδ' Ἑλλάδα καλλυγίναϊκα.

IL. B. 682.

Φθῆγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,

Φθίην δ' ἐξικόμην ἐριβάλακα, μητέρα μῆλων. IL. I. 478.

Again, it has been doubted, whether under the name of Hellas he meant to designate a tract of country or a city. Those who inclined to the former interpretation applied the term to that portion of Thessaly which lay between Pharsalus and Thebæ Phthiotiæ; while those who contended for the latter, identified it with the ruins of Hellas, in the vicinity

of Pharsalus, close to the river Enipeus and the town of Melitæa. (Strab. IX. p. 431.) Having thus stated the difficulties suggested by Homer's account, and the explanations furnished by ancient interpreters, I shall pass on to describe the several towns included within the limits of the Phthiotis of Strabo.

**Pharsalus.** Pharsalus, so celebrated for the battle fought in its plains between the armies of Cæsar and Pompey, appears to have been situated in that part of the province which Strabo designates by the name of Thessaliotis. (IX. p. 435.) Although a city of considerable size and importance, we find no mention of it prior to the Persian invasion. Thucydides reports, that it was besieged by the Athenian general Myronides after his success in Bœotia, but without avail. (I. 111. Diod. Sic. XI. 285.) The same historian speaks of the services rendered to the Athenian people by Thucydides the Pharsalian, who performed the duties of proxenos to his countrymen at Athens, (VIII. 92.) and he also states, that the Pharsalians generally favoured that republic during the Peloponnesian war. (II. 22.)

Diodorus reports, that on one occasion Pharsalus was taken by Medius, tyrant of Larissa. (XIV. 440.) Xenophon notices it as an independant republic, though it afterwards fell into the hands of Jason, tyrant of Pheræ. (Hell. VI. 1.) Several years afterwards it was occupied by Antiochus, king of Syria, but on his retreat from Thessaly it surrendered to the consul Acilius Glabrio. (Liv. XXXVI. 14.) Livy seems to make a distinction between the old and new town, as he speaks of Palæo Pharsalus. (XLIV. 1. Cf. Strab. IX. p. 431.) For those passages which

relate to the memorable battle of Pharsalia the reader must consult Cæsar, Civ. Bell. III. 88. et seq. Appian. Civ. Bell. II. Eutrop. VI. 16. Plut. Vit. Cæs. This city is also mentioned by Scylax p. 25. and Pliny, who styles it a free city, IV. 8. Ptolemy, p. 84. Hierocles, p. 642. and Steph. Byz. v. Φάρσαλος.

Emathis æquorei regnum Pharsalos Achillis

Eminet—

LUCAN. VI. 350.

Dr. Clarke in his Travels remarks, there are but few antiquities at Pharsalus. The name of *Phersalé* alone remains to shew what it once was. South-west of the town there is a hill surrounded with ancient walls, formed of large masses of a coarse kind of marble. Upon a lofty rock above the town, towards the south, are other ruins of greater magnitude, shewing a considerable portion of the walls of the Acropolis and remains of the Propylæa<sup>z</sup>.

According to Strabo, Pharsalus was situated near the river Enipeus, and not far from its junction with *Enipeus fl.* the Apidanus, which afterwards enters the Peneus. The former of these two rivers, rising in mount Othys, (Strab. VIII. p. 256.) flowed from Achaia, or the south-western portion of Phthiotis, as we learn from Thucydides, who remarks, that Brasidas was arrested in his march through Thessaly, when about to cross the Enipeus. (IV. 78.) It is now called the river of *Goura*. The Apidanus is the *Vlacho Iani*. *Apidanus fl.* Herodotus describes it as the largest river of Achaia, but states, that its waters were scarcely sufficient to supply the Persian army. (VII. 197.)

<sup>z</sup> P. II. p. 262. Dodwell, t. exhibit the various legends ΦΑΡ.  
II. p. 120. The medals of this ΦΑΡΣΑ. and ΦΑΡΣΑΛΙΩΝ. Ses-  
city are not uncommon: they tini, p. 41. c. 2.

Ἔσθα μὲν Ἀπιδανός τε μέγας, καὶ δῖος Ἐνιπεύς  
Ἄμφω συμφερόνται, ἀπόπροθι εἰς ἔν ἰόντας.

APOLL. RHOD. I. 38.

Ἄῤ Δαρίδος ὄρμον αἴας,  
Ἄῤ Φθιάδος, ἔσθα τὸν καλλί-  
σταν ὑδάτων πατέρα  
φασὶν Ἀπιδανὸν γύας λιπαίνειν ;

EURIP. HEC. 450.

..... irrequietus Enipeus

Apidanusque senex. OVID. METAM. I. 579.

..... it gurgite raptō

Apidanos : nunquamque celer, nisi mixtus, Enipeus.

LUCAN. VI. 374.

**Thetidium.** In the territory of Pharsalus was Thetidium, a spot sacred to the goddess Thetis. (Strab. IX. p. 431.)

Φθίας δὲ τῆσδε καὶ πόλεως Φαρσαλίας  
Ἐύγχροτα καὶ παῖδ', ἦ' ἡ θαλασσία  
Πηλεΐ ξυνώκει χάρις ἀνθρώπων Θέτις  
Φεύγουσ' ὁμιλον Θέσσεαλός δέ νιν λειῶς  
Θετίδειον αὐδᾷ θεᾶς χάριν νυμφευμάτων.

EURIP. ANDROM. 16.

The Romans encamped there previous to the battle of Cynoscephalæ. (Polyb. Frag. XVIII. 3, 6. Steph. Byz. v. Θεστίδειον. Plut. Vit. Pelopid.)

**Eretria.** Eretria, as Polybius informs us, (Fragm. XVIII. 3, 5.) and also Livy, (XXXIII. 6. XXXII. 13.) was another Thessalian town in the vicinity of Pharsalus, between that city and Phæræ. (Cf. Strab. IX. p. 434. Steph. Byz. v. Ἐρέτρια. Eustath. in Il. B. 537.)

**Maccaræ.** Maccaræ was above Pharsalus according to Theopompus, cited by Steph. Byz. (v. Μάκκαραι.)

**Narthakion mons.** Narthakion is said by Xenophon to have been a hill of Thessaly, where Agesilaus defeated a strong

body of the cavalry of that country, who attacked him as he was marching towards Bœotia, on his return from Asia Minor. (Hell. IV. 3, 4. Plut. Vit. Agesil. Ptol. p. 84.) The name of *Nartakion* is still attached to the place, which we thus learn to have been situated a few miles to the south-east of Pharsalus.

Pras, another site in the same vicinity, where <sup>Pras.</sup> Agesilaus erected a trophy, (Xen. loc. cit. Plut. loc. cit.) is stated by Steph. Byz. (v. Πρᾶς,) to have been a town of Perrhæbia.

Apollonius Rhodius places Piresiæ not far from <sup>Piresiæ</sup> the junction of the Apidanus and Enipeus, and also <sup>præst. As-</sup> <sup>terium.</sup> near mount Phylleius.

Πειρεσιᾶς, ὅστος Φυλληίου ἀγχόθι, ναίων. ARGON. I. 37.

. . . . . φαίνοντο δ' ἄκωθεν

Πειρεσία, Μάγνησά θ' ὑπεύδιος ἡπίροιο. ID. I. 584.

But Steph. Byz. (v. Ἀστέριον,) asserts, that Piresiæ was actually the Asterium of Homer.

Οἱ ἔχον Ἀστέριον, Τίτανιό τε λευκὰ κάρηνα. IL. B. 734.

(Cf. Eustath. ad loc.) Mount Titanus obtained the <sup>Titanus</sup> epithet attached to it by the poet from the colour of <sup>mons.</sup> the rock of which it was composed. (Strab. IX. p. 439. Steph. Byz. v. Τίτανα. Hesych. v. Τίτανος.) Strabo affirms that this mountain was in the vicinity of Arne, a Thessalian city of great antiquity, and <sup>Arne.</sup> founded apparently by a colony of Bœotians, who had been expelled from their country by the Pelasgi. (IX. p. 401, 411, 413.) Thucydides, on the contrary, states that the Bœotians were expelled from Arne by the Thessalians, and thus colonized Bœotia, sixty years after the siege of Troy. (I. 12. Cf. Steph. Byz. v. Ἀρνη.)

Mount Phylleius, which probably belonged to the <sup>Phylleius</sup> same range of hills as the Titanus of Homer, took <sup>mons.</sup>



Phyllus. its name apparently from the town of Phyllus, celebrated for its temple of Apollo Phylleius. (Strab. IX. p. 435. Rhian. ap. Steph. Byz. v. Φυλλοῦς.)

Οἷδ' ἀφαρ ὁπλισθέντες, ἴσαν κραναήν ποτὶ Φύλλον.

Ichnæ. At no great distance from thence was Ichnæ, or Achmæ, where the goddess Themis was especially revered. (Strab. IX. p. 435.)

Ἰχναίη τε Θέμις— HOM. HYMN. IN APOLL. 94.

(Steph. Byz. v. Ἰχναί et Ἰχναί.)

Thebæ  
Phthioticæ. But the most considerable and important town of this part of Thessaly was Thebes, to which the term of Phthioticæ is commonly subjoined, to distinguish it from the still more celebrated Bœotian city of that name. Diodorus Siculus states, that Thebes did not take part with the other Thessalian cities in the Lamiac war. (XVIII. 633.) It was afterwards, according to the same historian, fortified by Cassander. (XVIII. 790.) Polybius informs us, that it was situated about three hundred stadia from Larissa, and not far from the sea. In a military point of view its importance was great, as it commanded the avenues of Magnesia and Thessaly from its vicinity to Demetrias Pheræ and Pharsalus. Thebæ Phthioticæ was in the occupation of the Ætolians at the time when that enterprising people had so widely extended their power and influence in Greece. It was however wrested from them after an obstinate siege by Philip the son of Demetrius, who changed its name to Philippopolis. This event coincides, as Polybius remarks, with the defeat of the Romans on the lake of Trasymene. (V. 99. et seq. Diod. Sic. Excerpt. XXVI. 805.) Some years after, Thebes was attacked by the Roman consul Flamininus, previous to the battle of Cynoscephalæ, but without

success. (Liv. XXXIII. 5. Polyb. XVIII. 2, 3.) Livy states that it once possessed great commercial importance. (XXXIX. 25. Cf. Strab. IX. p. 433. et 435. Plin. IV. 8. Steph. Byz. v. Θήβη et Φίλιπποι. Hierocl. p. 642.) Sir W. Gell<sup>a</sup> describes some ruins between *Armiro* and *Volo*, which he suspects to be those of this town. He describes these remains as running to the top of a hill which bounds the plain in which they are chiefly situated to the north. The walls of the Acropolis are of a very ancient date, and of very large blocks: some of the towers are still standing.

Scopium and Heliotropium are two places noticed by Polybius in the vicinity of Thebes, (v. 100.) and about twenty stadia from thence, towards the coast, was Pyrasus, which probably served as a haven to that city.

Οἱ δ' εἶχον Φυλάκην, καὶ Πύρρασον ἀνθεμόεντα,  
Δήμητρος τέμενος.

IL. B. 695.

The temple of Ceres, here mentioned by the poet, is commonly known by the name of Demetrium, and must not be confounded with the celebrated city of Demetrias, which belonged to Magnesia. Demetrium is mentioned by Livy as a town of Phthiotis on the sea coast. (XXVIII. 6. Cf. Scylax, p. 24. Strab. IX. p. 435.) Pyrasus was in ruins in the time of Strabo. (IX. loc. cit. Steph. Byz. v. Πύρασος et Δημήτριον. Pomp. Mel. II. 3.) Sir W. Gell observed the site of a temple and other remains, which he thinks might belong to the temple of Ceres in the vicinity of Thebes; and, further on, he speaks of a modern ruin upon ancient foundations, running

<sup>a</sup> Itinerary of Greece, p. 258. Dodwell's Travels, t. II. p. 85.

up a hill. The port, which has been well protected, is filled up with sand. Supposing the last ruin the temple of Ceres, this would be the port of Pyrasus <sup>b</sup>.

Pyrrha  
promon-  
torum.

Beyond Pyrasus, to the north, Strabo notices cape Pyrrha, now *Ankistri*, which here terminates the coast of Phthiotis. Close to this headland were two rocks, named Pyrrha and Deucalion. (Strab. IX. p. 435.)

Pyrrha et  
Deucalion  
scopuli.

Proceeding along the coast in a southerly direction, we come to the Amphrysus, celebrated by several poets of antiquity.

Amphrysus  
fl.

. . . . . καὶ τὸν μὲν ἐπ' Ἀμφρυσοῖο βοῆσι  
Μυρμιδόνος κόρη Φθιάς τέκεν Εὐπολίμεια.

APOLL. ARGON. I. 54.

Te quoque, magna Pales, et te memorande canemus  
Pastor ab Amphryso.

GEORG. III. 2.

Apidanusque senex, lenisque Amphrysos et Æas.

OVID. METAM. I. 580.

. . . . . et flumine puro  
Irrigat Amphrysos famulantis pascua Phœbi.

LUCAN. VI. 568.

This river now takes its name from the town of *Armiro*, on its left bank. As Strabo affirms that it flowed from mount Othrys, (IX. p. 435.) it cannot be the same which sir W. Gell observed near the village of *Platanios*, rising at once from a rock; it must be that which he afterwards noticed as a broad stream running in a deep bed, and which he took for the Cuarius or Coralius of Strabo <sup>c</sup>.

Crocus  
campus vel  
Athaman-  
tius.

In the upper part of its course the Amphrysus watered an extensive plain, to which the name of Crocius campus is assigned. (Strab. IX. p. 433. et

<sup>b</sup> Itinerary, p. 259.

<sup>c</sup> Itinerary of Greece, p. 257. Dodwell's Travels.

435.) Stephanus calls it Κροκωτὸν πεδίων. (v. Δημήτριον<sup>d</sup>.) This is doubtless the tract of country to which Apollonius gives the appellation of Athamantius :

Καί μιν ἔων μήλων θέσαν ἤρανον, ὅσσ' ἐνέμοντο  
ἀμπεδίον Φθίης Ἀθαμάντιον, ἀμφί τ' ἐρυμνήν  
Ὅθρυν, καὶ ποταμοῦ ἱερὸν ῥέον Ἀπιδανοῖο.

ARGON. II. 513.

where see the Scholiast.

Athamas was accounted the founder of the neighbouring city of Halos; and his memory, as we are <sup>Halos.</sup> informed by Herodotus, was there held in the greatest veneration. (VII. 197. Strab. IX. p. 432.) This town is usually designated by the name of Halos Phthioticum, or Achaicum, to distinguish it from another of the same name in Locris. Hence it is uncertain to which Homer alludes when he says, (Il. B. 681.)

Νῦν δ' αὖ τοῦς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
οἳ τ' Ἄλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχίῃν ἐνέμοντο.

(Strab. IX. loc. cit.<sup>e</sup>) Alos, from the account of Herodotus, must have stood near the sea, since he remarks, that the Grecian force destined to defend Thessaly against the army of Xerxes landed there. (VII. 173.) Its maritime position is also confirmed by Artemidorus, ap. Strab. IX. p. 433. and Demosthenes, de Fals. Legat. p. 391. According to Strabo the Amphrysus flowed close to its walls. (IX. p. 433.) Alos, having been occupied by Philip son of Amyntas, was afterwards ceded by that prince to the

<sup>d</sup> According to Pouqueville, it still retains the name of Cocos, or Crocos. T. III. p. 395.

<sup>e</sup> Strabo's account of this place is very obscure; and it has even been conceived by

some critics that he alludes to two cities of the same name in Phthiotis; but this I do not apprehend to be his meaning. See the Notes to the French Strabo, t. III. p. 498.

Pharsalians: it had previously belonged to the Phthiots. (Demosth. Epist. ad Philip. I. et de Fals. Legat. p. 352. Cf. Strab. IX. p. 433.) The recollection of this injury probably induced the inhabitants to take part in the Lamiac war, with other confederate states of Thessaly. It is true the name of this people does not appear in the list of the allies furnished by Diodorus; but I am of opinion it ought to be substituted for that of the Ἀλυζαῖοι, (Alyzæi,) who, belonging to Acarnania, could have taken no share in the Lamiac war. Although the name of the people of Alos is more commonly written Ἀλεῖς, yet, among other ethnics of the same city supplied by Stephanus Byz., (v. Ἄλος,) we find that of Ἀλούσιοι given on the authority of Sophocles; and it is evident that the substitution of this word for the Ἀλυζαῖοι of Diodorus is very natural. (Diod. Sic. XVIII. 633. Cf. Eustath. ad Il. B. 681.)

Alos contained a temple sacred to Jupiter Laphystius, which was visited by Xerxes in his passage through that city. (Herod. VII. 196.) Mr. Dodwell describes some remains, which he very rationally conceives to be those of this ancient town<sup>f</sup>.

Iton.

Cuarius vel  
Coralius fl.

About sixty stadia from Alos was Iton, situated on the river Cuarius, or Coralius, and in the Crocian plain. It was celebrated for a temple of Minerva Itonis; who was also worshipped under the same name in Boeotia. (Strab. IX. p. 435. and 411.)

Οἱ δ' εἶχον Φυλάκην, καὶ Πύρρασον ἀνθεμόντα  
Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μήλων. IL. B. 695.

Πηλιάδες κορυφῇσιν ἐθάμβεον εἰσορόωσαι  
Ἐργον Ἀθηναίης Ἰτωνίδος. APOLL. ARGON. I. 551.

<sup>f</sup> Travels, t. II. p. 8. Gell, Itinerary of Greece, p. 5.

on which passage see the remarks of the Scholiast :

Ἦνθον Ἰτωνιάδος μιν Ἀθηναίης ἐπ' ἄεθλα  
Ὀρμενίδαι καλέοντες.

CALLIM. HYMN. IN CER. 74.

Θεσσαλαὶ αἱ βόες αἶδε παρὰ προθύροις δ' Ἀθάνας  
Ἔστᾱσιν καλὸν δῶρον Ἰτωνιάδος.

ANTHOL. VATIC.

Τοὺς θυρεοὺς ὁ Μολοσσὸς Ἰτωνίδι δῶρον Ἀθάνᾳ  
Πύρρος ἀπὸ θρασέων ἐκρέμασεν Γαλατᾶν.

PLUT. VIT. PYRRH. ET PAUSAN. ATTIC. 13.

(Cf. Steph. Byz. v. Ἰτών.) The ruins of this city are placed in the chev. Lapie's Map about four miles north-west of *Armiero*, and near the road leading from that town to *Pharsalé*.

Not far from thence was Phylace, which Homer <sup>Phylace</sup> assigns, with Iton and other towns, in the passage cited above, to Protesilaus :

Τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε,  
Ζωὸς ἐὼν τότε δ' ἤδη ἔχεν κάτω γαῖα μέλαινα.  
Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο.

IL. B. 698.

We learn from Pindar that there was a temple consecrated to Protesilaus in this city, where games were celebrated in his honour :

Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν  
ἐν Φυλάκῃ τέμενος συμβάλλομαι.

ISTHM. I. 83.

The name of Phylace occurs in several other passages of Homer. Speaking of Medon, the brother of Ajax, son of Oileus, he says,

. . . . . αὐτὰρ ἔναιεν  
Ἐν Φυλάκῃ γαίης ἀπο πατρίδος, ἄνδρα κατακτὰς—

IL. N. 695.

and with reference to Iphiclus, the father of Protesilaus,

..... οὐδὲ τι Νηλεὺς

Τῷ ἐδίδου, δς μὴ ἑλικας βόας εὐρυμετώπους

Ἐκ Φυλάκης ἐλάσειε βίης Ἴφικληΐης— OD. Λ. 287.

so also Apollonius Argon. I. 45.

Οὐδὲ μὲν Ἴφικλος Φυλάκη ἐνι θηρὸν ἔλειπτο,  
μήτρως Αἰσονίδαο.

(Cf. Strab. IX. p. 433. and 435. Steph. Byz. v. Φυλάκη, Plin. IV. 8.) Sir W. Gell is inclined to place the ruins of Phylace near the village of *Agios Theodoros*, "on a high situation, which, with its position as a sort of guard to the entrance of the gulf, suggests the probability of its being Phylace<sup>s</sup>." But Strabo asserts that Phylace was near Thebes of Phthia; consequently it could not have been so much to the south as *Agios Theodoros*.

Pteleum.

Pteleum, which next follows on the coast, was distant, according to Artemidorus, one hundred and ten stadia from Alos. (ap. Strab. IX. p. 433.) Homer ascribes it to Protesilaus, together with the neighbouring town of Antron:

Ἀγχιάλὸν τ' Ἀντρώνα, ἰδὲ Πτελεὸν λεχεποίην

Τῶν αὖ Πρωτεύϊλος ἀρχίῳς ἡγεμόνευε. IL. B. 697.

Diodorus notices the fact of this city having been declared free by Demetrius Poliorcetes when at war with Cassander. (XVIII. 790.) In Livy, XLII. 42, it is nearly certain that for Pylleon we should read Pteleon, as this place is mentioned in connection with Antron. Antiochus landed here with the intention of carrying on the war against the Romans in Greece. (XXXV. 43.) Elsewhere the same historian informs us that Pteleon, having been deserted by its inhabitants, was completely destroyed by the Roman consul Licinius. (XLII. 67.)

<sup>s</sup> Itinerary, p. 255.

..... prima Rhœtēia litora pinu  
Quæ tetigit Phylace, Pteleosque—

LUCAN. VI. 352.

(Cf. Pomp. Mel. II. 3.) Pliny speaks of a forest named Pteleon, without noticing the town. (IV. 8. Steph. Byz. v. Πτέλεον.)

The ruins of Pteleum probably exist near the present village of *Ptelio*, though none were observed by Mr. Dodwell on that site<sup>h</sup>.

Antron, the maritime situation of which is al- Antron.  
luded to in the passage already cited from Homer, is placed by Strabo, on the authority of Artemidorus, immediately after Pteleon. (IX. p. 433.) It may be observed, that earlier writers always name this city in the singular number; thus in the Hymn to Ceres, 490.

Ἄλλ' ἄγ' Ἐλευσῖνος θυσίεσσι δῆμον ἔχουσα  
Καὶ Πάρον ἀμφιρύτην, Ἀντρονά τε πετρήεσσα.

but in Demosthenes we find it used in the plural, Ἀντροῶνας, where the orator speaks of the purchase of this city by Philip. (Phil. IV. p. 133. Conf. Strab. IX. p. 432.) Mention is made of this town by Livy in his account of the wars waged by the Romans against Antiochus and Perseus. (XLII. 42. and 67. Pomp. Mel. II. 3. Eustath. ad Il. B. p. 324.) Close to Antron was a shoal or rock, known by the name of Ἀντροῶνιος ὄνος, which served afterwards to designate a superior kind of millstone; in which sense the Greek word ὄνος is sometimes used. (Cf. Strab. IX. p. 435. Steph. Byz. v. Ἀντρον et Ἀγκῶν, Hesych. v. Μύλη, Eustath. ad Il. loc. cit.) Strabo places on this part of the coast the small island of Myonnesus. (IX. p. Myonnesus  
insula.

<sup>h</sup> Travels, t. II. p. 83. Gell's Itinerary, p. 255.



435.) According to sir W. Gell, Antron was probably situated on that range now called *Trago-bouno*<sup>1</sup>.

Larissa  
Cremaste.

Larissa Cremaste, so called from the steepness of its situation, was also named Pelasgia, as we are assured by Strabo, IX. p. 435. and 440. The latter appellation might indeed lead to the supposition that it was the Pelasgic Argos of Homer.

Atque olim Larissa potens: ubi nobile quondam

Nunc super Argos arant.

LUCAN. VI. 355.

Larissa Cremaste was in the dominion of Achilles; and it is probably from that circumstance that Virgil gives him the title of Larissæus. At a much later period we find this town occupied by Demetrius Poliorcetes when at war with Cassander. (Diod. Sic. XVIII. 790.) It was taken by Apustius, a Roman commander in the Macedonian war, (Liv. XXXI. 46.) and was again besieged by the Romans in the war with Perseus, when it was entered by the consul Licinius Crassus on being deserted by the inhabitants. (XLII. 56. and 67. Cf. Polyb. Excerpt. XVIII. 21, 3. Scylax, p. 24. Steph. Byz. v. Λάρισσα.) Its ruins are thus described by Mr. Dodwell: "In three quarters "of an hour" (from the village of *Gradista*) "we "arrived at the remains of an ancient city, at the "foot of a steep hill, covered with bushes. The "walls are built up the side of the hill, to the summit of which we arrived in twenty minutes; the "construction is of the third style, and finely built "with large masses. There is reason to suppose "that these are the remains of Larissa Cremaste, "the capital of the kingdom of Achilles; and I conceive there is an error in the text of Strabo respecting its distance from Echinus; for twenty

<sup>1</sup> Itinerary, p. 254.

“stadia I should propose to substitute one hundred and twenty; which, calculating something less than thirty stadia an hour, corresponds with four hours and a half, which it took us to perform the journey. Its situation is remarkably strong; and its lofty and impending aspect merits the name of *Cremaste*<sup>k</sup>.” Sir W. Gell says “the form of Larissa was like that of many very ancient Grecian cities, a triangle, with a citadel at its highest point. The acropolis, in which are the fragments of a Doric temple, is connected with a branch of Othrys by a narrow isthmus, over which water was conducted to the city. It is accessible on horseback on the side nearest *Makalla*; and from it is seen the magnificent prospect of the Maliac gulf, the whole range of *Æta*, and over it *Parnassus*<sup>l</sup>.” Beyond is *Alope*, ascribed by Homer to Achilles, *Alope* and which, according to Steph. Byz., (v. *Ἀλόπη*), stood between Larissa Cremaste and Echinus. (Cf. Strab. IX. p. 432. Pomp. Mel. II. 3.) It is probably the same as the *Alitrope* noticed by Scylax, (p. 24.) and retains its name on the shore of the Melian gulf below *Makalla*.

*Aphetæ* is said to have derived its name from the *Aphetæ portus*.  
departure of the Argonauts from thence,

Τὴν δ' ἀκτὴν Ἀρέτας Ἀργεὺς ἔτι κικλήσκουσιν,

APOLL. ARGON. I. 591.

and is probably the port and bay now called *Fetio*. Herodotus informs us the fleet of Xerxes was stationed here previous to the engagements which took place off Artemisium. (VII. 193. and 196. Diod. Sic.

<sup>k</sup> Travels, t. II. p. 81. Sestini ascribes to Larissa Cremaste a coin with the epigraph *ΑΛΠΙ. Τυπὸς Thetis hypocampo* vecta. It is of brass. P. 41. c. 1.  
<sup>l</sup> Itinerary of Greece, p. 252.

Posidium  
promontorium.

XI. 249. Apollod. I. 9. Herodotus states that the distance between Aphetæ and Artemisium was about eighty stadia. Strabo, however, seems to place Aphetæ near Iolcos. (IX. p. 436.) The promontory, which closes this bay to the south, is termed Posidium by Ptolemy, now Cape *Stauro*.

Othrys  
mons.

What remains of the coast of Thessaly belongs to the Melians, and must therefore be reserved until we have occasion to describe the district occupied by that people. They were separated apparently from the Phthiots by mount Othrys, which, branching out of Tymphrestus, one of the highest points in the Pindian chain, closed the great bason of Thessaly to the south, and served at the same time to divide the waters which flowed northwards into the Peneus from those received by the Sperchius. This mountain is often celebrated by the poets of antiquity.

Ἔβα δὲ λιποῦς Ὀθρυ-  
ος κάπαν λεόντων

αἱ δαφνοῖς ἴλα.

EURIP. ALCEST. 583.

Τὰν ἀγέλαν χά' μάντις ἀπ' Ὀθρυος ἄγει Μελάμπους.

THEOCR. IDYLL. III. 43.

Ceu, duo nubigenæ cum vertice montis ab alto

Descendunt Centauri, Homolen Othrymque nivalem

Linquentes cursu rapido.

ÆN. VII. 674.

At medios ignes cœli, rapidique Leonis

Solstitiale caput nemorosus submovet Othrys.

LUCAN. VI. 337.

(Cf. Herod. VII. 129. Strab. IX. p. 432. Plin. IV. 8.) At present it is known by the different names of *Hellovo*, *Varibovo*, and *Goura*<sup>m</sup>.

<sup>m</sup> Pouqueville, t. III. p. 394. not. Sestini refers to a coin with the inscription ΟΘ., which

may be ascribed to the Othrytæ, or people inhabiting mount Othrys. P. 41. c. 1.

At the foot of Othrys, and near the river Enipeus, was Melitæa, a town of Achaia, or Phthia, <sup>Melitæa.</sup> mentioned by several ancient writers. Strabo informs us its ancient name was Pyrrha; and that it boasted of possessing the tomb of Hellen, son of Deucalion. It was also affirmed that the ruins of the ancient city of Hellas were to be seen about ten stadia distant on the other side of the Enipeus. (IX. p. 432.) Thucydides relates that Brasidas was met here by his Thessalian friends, who had undertaken to escort him through their country on his way to Thrace. From this passage it appears that Melitæa was one whole day's march from Pharsalus, whither Brasidas proceeded on quitting that town. (Thuc. IV. 78.) During the Lamiac war Melitæa served as a depot for the heavy baggage of the confederate army, then besieging Lamia. (Diod. Sic. XVIII. 15.) Several years after, this city, being in the possession of the Ætolians, was attacked by Philip, son of Demetrius, king of Macedon; but the enterprise failed in consequence of the scaling ladders proving too short. (Polyb. V. 97. and IX. 27.) This ancient town is also mentioned by Scylax, p. 24. Ephorus ap. Steph. Byz. v. *Μελιταία*, Dicæarch. Stat. Græc. p. 21. Plutarch. Syll. s. 20. Nicand. ap. Anton. Liberal. Metam. c. 13. Plin. IV. 9. Ptolem. Geogr. p. 84. Its position has not, I believe, been ascertained by any modern traveller. In Lapie's Map it is fixed at *Vlacho-jani*; but this seems too far removed from *Zeitoun*, the ancient Lamia, to coincide with Diodorus; and besides, *Vlacho-jani* does not, as was certainly the case with Melitæa, lie on any of the roads leading to Pharsalus. I should rather imagine therefore that we must look for this ancient

site in the vicinity of *Goura*, at the foot of mount Othrys, and close to the river of that name, which I consider to be the Enipeus. The road from *Goura* to Pharsalus is the most direct; and, though not in general use, would probably from that circumstance be selected by Brasidas for his rapid march through Thessaly.

**Thaumaci.** Thaumaci, now *Thomoko*, to the north-east of the position I have here assigned to Melitæa, is said to have derived its name from the singularity of its situation, and the astonishment produced on the minds of travellers upon first reaching it. Livy describes it as placed on the great road leading from Thermopylæ by Lamia to the north of Thessaly. "You arrive," says the historian, "after a very difficult and rugged route over hill and dale, when you suddenly open on an immense plain like a vast sea, which stretches below as far as the eye can reach." The town was situated on a lofty and perpendicular rock, which rendered it a place of great strength. Philip the son of Demetrius besieged it for some time; but a reinforcement of Ætolians having made its way into the town, he was compelled to give up the enterprise. (XXXII. 4.) It was afterwards taken by the consul Acilius in the war with Antiochus. (XXXVI. 15. Cf. Strab. IX. p. 434. Steph. Byz. v. *Θαυμακία*.)

Εἰπέ ποτὲ Φθίαν εὐάμπελον, ἦν πόθ' ἴκηαι  
 Καὶ πόλιν ἀρχαίαν, ᾧ ξένη, Θαυμακίαν,  
 Ὡς δρυμὸν Μαλεαῖον ἀναστειβὼν ποτ' ἔρημον  
 Εἶδες Λάμπωνος τόνδ' ἐπὶ παιδὶ τάφον.  
 Δερξία, ὃν ποτε μῦνον ἔλον δόλω, οὐδ' ἀναφανδὸν  
 Κλωπες ἐπὶ Σπάργαν διὰν ἐπειγόμενον.

ANTHOL. t. III. p. 287.

"*Thomoco*," says Mr. Dodwell, "is about five hours from Pharsalia. The town is situated on the side of a hill, on the summit of which was the ancient acropolis, of which there are some few remains constructed in the third style. The position is strong; and it must at all times have been a place of importance. The view from this place is one of the most wonderful and extensive I ever beheld." Sir W. Gell observes, "that the town of *Thaumakon* yet retains its ancient name, said to have been derived from the wonderful view of the immense plain of Thessaly which it presents. Here are some antiquities, walls and inscriptions, naming the city<sup>o</sup>."

Nearer to Pharsalus probably stood Proerna, mentioned by Strabo, (IX. p. 434.) and which Steph. Byz. confounds with Proanna, a Melian city. (v. *Πρόαρνα*.) Proerna, having been taken by Antiochus, was recovered, after the departure of that prince from Greece, by Acilius the Roman consul. (XXXVI. 14.) Sir W. Gell observed between Pharsalia and *Thaumako* "the ruins of an ancient city upon the projecting branch of a mountain, where there are many vestiges and walls." These he supposes might belong to Proerna<sup>p</sup>; which is very probable, from the passage of Livy above cited. We have, however, greater difficulty in identifying Coronea<sup>Coronea.</sup> and Erineus<sup>Erineus.</sup>, which Strabo alludes to as being in this vicinity, but which are noticed by no other author, if we except Steph. Byz., who acknowledges Coronea of Phthiotis.

<sup>n</sup> T. II. p. 122.

<sup>o</sup> Itinerary, p. 287.

<sup>p</sup> Itinerary, p. 286. Dodwell, t. II. p. 121.

## DOLOPIA.

The ancient Dolopians appear to have been early established in that south-eastern angle of Thessaly formed by the chain of Pindus, or rather Tymphrestus, on one side, and mount Othrys, branching out of it, on the other. By the latter mountain they were separated from the Ænians, who were in possession of the upper valley of the Sperchius; while to the west they bordered on the Phthiots, with whom they were connected as early as the siege of Troy. This we learn from Homer, who represents Phoenix, the Dolopian leader, as accompanying Achilles thither in the double capacity of preceptor and ally :

Ναῖον δ' ἐσχατὴν Φθίης, Δολόπεσιν ἀνάσσω.

IL. I. 480.

Ὅς Δολόπων ἄγαγε θρασὺν ὄμιλον σφενδοῦσαι  
ἱπποδάμων Δαναῶν βέλεσι πρόσφορον.

PIND. AP. STEAB. IX. p. 431.

(Cf. Eustath. II. p. 311.) The Dolopians, according to Pausanias and Harpocration, sent deputies to the Amphictyonic council. From Herodotus we learn that they presented earth and water to Xerxes, and furnished some troops for the expedition undertaken by that monarch into Greece. (VII. 132. and 185.)

Xenophon, at a later period, enumerates them as subjects of Jason, tyrant of Phæræ. (Hell. VI. 1.) Diodorus Siculus informs us that they took part in the Lamiac war. (XVIII. 633.) We afterwards find Dolopia a frequent subject of contention between the Ætolians, who had extended their dominion to the borders of this district, and the kings of Macedonia. Hence the frequent incursions made by the former people into this part of Thessaly when at

war with the latter power. (Liv. XXXI. 12. XXXIII. 34. XXXVI. 38.)

Dolopia was finally conquered by Perseus, the last Macedonian monarch. (XXXVIII. 3. and XLI. 22. Polyb. Excerpt. XVIII. 30, 6. XXII. 8, 5. et seq.) It should be observed that Thucydides seems to extend Dolopia to the east of Pindus, when he describes the Achelous as flowing through that district. (II. 102.) Probably he included Aperantia within its limits. The Cantons of *Thaumako*, *Grituiano*, and part of *Agrapha*, may be supposed to occupy the situation ascribed by ancient writers to the country of the Dolopians, who appear to have possessed but few towns, and these of little note. Ctimene, or Ctemene, was perhaps the most important; it is noticed by the poet Apollonius:

Ἦδ' αὖ καὶ Εὐρυδάμας Κτιμένου πάϊς ἄγχι δὲ λίμνης  
Ξυνιάδος Κτιμένην Δολοπηίδα ναιετάασκε.

ARGON. I. 67.

and by Steph. Byz., who mentions the tradition that it had been ceded by Peleus, the father of Achilles, to Phoenix. (v. Κτημένη<sup>a</sup>.) Ptolemy calls it Κτημέναι. (p. 84.) I am of opinion that the name of this town occurs also in Livy, but under the corrupt form of Cymine. (XXXII. 13.) The historian states that it was taken by the Ætolians in one of their incursions into Thessaly, after the defeat of Philip king of Macedon on the Aous. The name of *Ctemeno* is still attached to the site of this ancient

<sup>a</sup> Antiquaries assign to this town a silver coin which has for its type a head of Minerva armed; the legend KTH.; on the reverse, a horse at full

speed. Sest. Lett. Numism. t. II. p. 12. Also another with the epigraph KTHMENAION in brass. Id. Monet. Vet. p. 40.



**Xynias lacus.** town, which thus appears to have stood near the north-western shore of the small lake of *Daoukli*, that answers doubtless to the Xynias Palus of antiquity. We have already referred to the passage of Apollonius, in which it is mentioned in conjunction with Ctimene. Catullus unites it with the more celebrated lake Boëbias :

Xyniasi et linquens Doris celebranda choreis  
Boëbios.

CARM. LXIII. 287.

**Xynia sive Xyniæ.** Steph. Byz. has erroneously confounded the two lakes. (v. *Ξυνία*.) That of Xynias derived its name from the small town of Xynia, or Xyniæ, situated, according to Livy, on the confines of Thessaly, and the district of the Ænians; which position agrees very well with that of *Daoukli*<sup>r</sup>, the village which now gives its name to the lake. Xynia, being deserted by its inhabitants, was plundered by the Ætolians. (XXXII. 13.) T. Flamininus arrived there in three days from Heraclea. (XXXIII. 3.) Livy says elsewhere that it was in the possession of the Ætolians, but was afterwards claimed by the Thessalians. (XXXIX. 26. Polyb. ap. Steph. Byz. v. *Ξυνία*.)

**Phalachthia. Soesthenis.** To the north of Ctimene we find Phalachthia, mentioned by Ptolemy, (p. 84.) now *Falachia*. Soesthenis, noticed by the same geographer, still retains its name; it is situated a few miles to the west of *Thaumako*, and near the source of the river *Emi-*  
**Phoenix fl.** *cassos*. This stream probably represents the Phoenix, whose waters, according to Vitius Sequester, united with those of the Apidanus. (De Fluv.) Be-

<sup>r</sup> On the road from *Thaumako* to *Zeitoun* sir W. Gell points out to the right a considerable lake, known to the

natives by the name of *Daoukli*; the ancient Xynias. Itinerary, p. 288.

yond Phalachthia to the north was Cyphara, an an-Cyphara. cient fortress on the frontier of Dolopia, according to Livy, (XXXII. 13.) who elsewhere calls it Cypæra. (XXXVI. 10.) The name of *Kyphara* is still attached to the spot. Angeæ, another inconsider- Angeæ. able place, alluded to by Livy, in this vicinity, should perhaps be written Argeæ, as we find the name of *Argaie* in modern maps, the situation of which seems to correspond with that pointed out by the Roman historian. (XXXII. 13.) Theuma and Theuma. Calathana, said to have been taken and plundered Calathana. by the Ætolians in the expedition already referred to, must have been also in this vicinity. (Liv. XXXII. 13.) The former no doubt answers to the present *Thauma*. Acharræ, which surrendered to Acharræ. the Ætolians on the same occasion, (Liv. loc. cit.) appears to be the Acharne of Pliny, (IV. 9.) and is said to exhibit some ruins near the village that now bears the name of *Achari*. The river which flows near this place, and joins the Peneus to the east of *Tricala*, is probably the Pamisus of Herodotus. Pamisus fl. (VII. 132.) Its modern name is *Fanari*. Metro- Metropolis. polis, placed by Livy in this neighbourhood, (loc. cit.) is clearly to be distinguished from the town so called in Estiæotis, since the Metropolis of which we are now speaking is mentioned in conjunction with Cymine, or Ctimene, and Angeæ; and Steph. Byz. recognizes a city of that name in southern or lower Thessaly. To these we must add Callithera, Callithera. noticed only by Livy loc. cit.

### MAGNESIA.

The Greeks gave the name of Magnesia to that narrow portion of Thessaly which is confined be-

tween the mouth of the Peneus and the Pagasæan bay to the north and south, and between the chain of Ossa and the sea on the west and east. (Strab. IX. p. 441. and 442. Scyl. Peripl. p. 24. Plin. IV. 9.) The people of this district were called Magnetes, and appear to have been in possession of it from the most remote period.

Μαγνήτων δ' ἄρχε Πρόθοος, Τενθηδόνης υἱός,  
Οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον  
Ναῖσκον.

IL. B. 756.

..... Ἐσθλὰς δ' ἀμφοτέρων μιν ἔχεν  
Ἄτε Μαγνήτων ἐπιχώριος, ἀρ-  
μόξοισα βαητοῖσι γυίοις. PIND. PYTH. IV. 140.

..... ξυνᾶνα Μαγνή-  
των σκοπὸν πείσαισ' ἀκοίταν  
Ποικίλοις βουλεύμασι. ID. NEM. V. 50.

They are also universally allowed to have formed part of the Amphictyonic body. (Æschin. de Fals. Leg. p. 122. Pausan. Phoc. c. 8. Harpocrat. v. Ἀμφικτύονες.) The Magnesians submitted to Xerxes, giving earth and water in token of subjection. (Herod. VII. 132.) Thucydides leads us to suppose they were in his time dependant on the Thessalians; for he says, Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι Θεσσαλῶν (II. 101.) They passed, with the rest of that nation, under the dominion of the kings of Macedon, who succeeded Alexander, and were declared free by the Romans after the battle of Cynoscephalæ. (Polyb. Excerpt. XVIII. 29, 5. Liv. XXXIII. 32. and 34.) Their government was then republican, affairs being directed by a general council, and a chief magistrate called Magnetarch. (Liv. XXXV. 31.\* Cf.

\* There are coins of this people with the epigraph ΜΑΓ- NHTON. Sest. Monet. Vet. p. 41. c. 1.

Strab. IX. p. 442. Xenoph. Anab. VI. 1. Scymn. Ch. 605.)

Mount Homole, the extreme point of Magnesia <sup>Homole mona.</sup> to the north, from whence we shall begin our description, was probably a portion of the chain of Ossa; and celebrated by the poets as the abode of the ancient Centaurs and Lapithæ, and a favourite haunt of Pan.

Ceu, duo nubigenæ quum vertice montis ab alto  
Descendunt Centauri, Homolen Othrymque nivalem  
Linquentes cursu rapido. ÆN. VII. 674.

..... Πάν, 'Ομόλας ἐρατὸν πέδον ὄσσε λέλογχας.

THEOCR. IDYLL. VII. 104.

where see the Scholiast's remarks. (Ed. Gaisf. p. 127.)

From Pausanias we learn that it was extremely fertile, and well supplied with springs and fountains. (Bœot. 8.) One of these was apparently the Libe- <sup>Libethra fons.</sup> thrian fountain, spoken of by Pliny, IV. 9. Solin. c. 8. Mel. II. 3. and Lycophron, 410.

..... ἦδε δύσβατοι

Λειβήθραι σφίγγουσι Δωτίου πύλαι.

Strabo says that mount Homole was near the mouth of the Peneus, (IX. p. 442.) and Apollonius describes it as close to the sea:

Ἦῶθεν δ' 'Ομόλην αὐτοσχεδὸν εἰσορώαντες  
πόντῳ κεκλιμένην, παραμέτρουν. ARGON. I. 594.

and Orpheus, (Argon. 460.)

'Αγχίλαος θ' 'Ομόλη, ρεῖθρον θ' ἀλιμυρὲς 'Αμόρου.

(Cf. Dicæarch. Stat. Græc. p. 23. and v. 24. Steph. Byz. v. 'Ομόλη.)

At the foot of this mountain, and on the edge of <sup>Homolium vel Homo-</sup> the vale of Tempe, was the town of Homolium, or <sup>lia.</sup> Homolis, standing on the right bank of the Peneus.

(Strab. IX. p. 443. Scyl. Peripl. p. 12. et 25.<sup>t</sup> Steph. Byz. v. 'Ομόλιον, Plin. IV. 9. Schol. Theocr. Id. VII. 104.) We may presume that the ruins pointed out by modern travellers near the town of *Ambelakia* belong to this Thessalian city<sup>n</sup>.

**Ossa mons.** Mount Ossa, named by modern Greeks *Kissovo*, extends from the right bank of the Peneus along the Magnesian coast to the chain of Pelion<sup>x</sup>.

Οἱ βα καὶ ἀθανάτοισιν ἀπειλήτην ἐν 'Ολύμπῳ  
 Φυλόπιδα στήσειν πολυαἰκὸς πολέμοιο·  
 'Οσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' 'Οσση  
 Πήλιον εἰνοσίφυλλον, ἴν' οὐρανὸς ἀμβατὸς εἴη.

OD. Λ. 312.

Ter sunt conati imponere Pelio Ossam  
 Scilicet, atque Ossæ frondosum involvere Olympum.  
 GEORG. I. 282.

It was supposed that Ossa and Olympus were once united, but that an earthquake had rent them asunder. (Herod. VII. 132.)

..... postquam discessit Olympo  
 Herculeæ gravis Ossa manu, subitæque ruinam  
 Sensit aquæ Nereus. LUCAN. VI. 347.  
 Dissiluit gelido vertex Ossæus Olympo;  
 Carceribus laxantur aquæ, pactoque meatu  
 Redduntur fluviusque mari, tellusque colonia.

CLAUDIAN. RAPT. PROSERP. II. 183.

(Cf. Strab. IX. p. 430. et 442.)

'Ανά τε Πήλιον, ἀνά τε πρύμνας  
 'Οσσας ἱερὰς νάπας,  
 Νυμφαίας σκοπιᾶς,  
 Κόρας ματεῦσ' — EURIP. ELECTR. 445.

<sup>t</sup> For 'Ομοιον I read 'Ομόλιον. are very scarce; they have the  
 Cf. Dicæarch. p. 23. lin. ult. epigraph OMO., OMOAIEQN, and  
<sup>n</sup> Walpole's Collect. t. I. p. OMOAIKON. Sest. Mon. Vet.  
 526. Pouqueville, t. III. p. p. 40. c. 2.  
 373. The coins of this town <sup>x</sup> Itinerary of Greece, p. 274.

Proceeding along the coast from the mouth of the *Μυρᾶ*. Peneus, we must notice *Μυρᾶ*, named by Scylax, (p. 25.) and beyond it *Eurymenæ*, or *Erymnæ*, (Id. *Eurymenæ* sive *Erymnæ*. p. 25. and Apollon. Argon. I. 597.)

Κεῖθεν δ' Εὐρυμένας τε πολυκλύστους τε φάραγγας  
Ὅσσης Οὐλύμποιό τ' ἐσέδρακον.

(Cf. Strab. IX. p. 443. Plin. IV. 9. Steph. Byz. v. *Εὐρυμεναί*.) After which follows *Rhizus*. (Scyl. Pe-*Rhizus*. ripl. p. 25. Strab. IX. p. 436. and 443. Plin. IV. 9. Steph. Byz. v. *Ῥιζοῦς*.) In the chevalier Lapie's Map the ruins of this town are placed a little to the south of Cape *Pesi*, and close to the village of that name. Further on is a river which probably answers to the *Amyrus fl.* *Amyrus* of Apollonius, I. 595.

. . . . . οὐδ' ἔτι δηρὸν

Μέλλον ὑπὲρ ποταμοῖο βαλεῖν Ἀμύροιο ῥέεθρα.

where see the remarks of the Scholiast. A little to the south of it was *Melibœa*, ascribed by Homer to *Melibœa*. *Philoctetes* :

Οἱ δ' ἄρα Μιθώνην καὶ Θαυμακίην ἐνέμοντο,  
Καὶ Μελίβοιαν ἔχον, καὶ Ὀλιζῶνα τρηχεῖαν  
Τῶνδε Φιλοκτῆτης ἤρχεν, τόξων εὖ εἰδώς. IL. B. 716.

This town, according to Livy, stood at the base of mount *Ossa*, in that part which stretches towards the plains of Thessaly above *Demetrias*. It was attacked in the Macedonian war by *M. Popilius*, a Roman commander, at the head of five thousand men; but the garrison being reinforced by a detachment from the army of *Perseus*, the enterprise was abandoned. (Liv. XLIV. 13.) We know from Apollonius that it was a maritime town :

Ἐνθεν δὲ προτέρως παρεξέθειον Μελίβοιαν,  
Ἀκτὴν τ' αἰγιαλὸν τε δυσήμερον ἐκνεύσαντες.

ARGON. I. 592.

Ἀγχόθι Πηνειοῖο καὶ εὐλάγος Μελίβοιης.

ORPH. ARGON. 165.

(Cf. Herod. VII. 188. Scyl. p. 25. Strab. IX. p. 436. and 443. Plin. IV. 9. Mel. II. 3. Steph. Byz. v. Μελίβοια, Eustath. II. p. 329. Philostrate. Icon. p. 863.

**Lacerea.** Near the source of the Amyrus we must place, with Apollonius Lacerea, the birthplace of the nymph Coronis, mother of Æsculapius.

..... τὸν ἐν λιπαρῇ Λακέρειῃ

Δία Κορωνίς ἔτικτεν ἐπὶ προχοῆς Ἀμύροιο.

ARGON. IV. 616.

From Pindar we infer also that it was situated close to the shores of the lake Bœbeis :

Πέμψεν κασιγνήταν μένει

Θύοισαν ἀμαιμακίτην

Ἐς Λακέρειαν Ἐπεὶ

Παρὰ Βοιβιάδος

Κρημνοῖσιν ᾗκει παρθένος.

PYTH. III. 57.

(Cf. Steph. Byz. v. Λακέρεια.)

**Amyrus.** The Scholiast of Apollonius speaks of a town named Amyrus, which was probably near the river of the same name. (Argon. I. 595. Cf. Steph. v. \*Ἀμυρος.) **Campus Amyricus.** Polybius also notices the Campus Amyricus. (V. 99, 5.) **Casthanæa.** Casthanæa, which follows after Melibœa, is noticed by Herodotus in his account of the terrible storm experienced by the fleet of Xerxes off this coast. (VII. 183. Cf. Strab. IX. p. 443. Plin. IV. 9. Theophrast. Hist. Plant. IV. 6. Schol. Nicand. Alex. 271. Etymol. Magn. v. Καστάνια, Steph. Byz. v. Κασταναία.)

**Sepias promontorium.**

The promontory of Sepias is celebrated in mythology as the spot where Peleus lay in wait for Thetis, and from whence he carried off the goddess :

Ἐλθὼν παλαιᾶς χοιράδος κοῖλον μυχὸν

Σηπιάδος Ἰζου.

EURIP. ANDROM. 1266.

In history it is famed as the scene of the great disaster that befell the Persian ships, and which Herodotus describes at length. Aminocles, a landholder in the vicinity of Sepias, is said to have acquired great wealth from the wrecks. (VII. 190.)

Αὐτίκα δ' ἡερὴ πολυλήϊος αἶα Πελασγῶν

δύετο, Πηλιάδας δὲ παρεξήμειβον ἐρήπνας,

αἶεν ἐπιπροθέοντες· ἔδυνε δὲ Σηπιάς ἄκρη.

APOLL. ARGON. I. 580.

(Diod. Sic. XI. 249. Strab. IX. p. 443. Plin. IV. 9.)

It is probably the cape which now bears the name of *Hagios Demetrios*. Near it were some rocks or shoals called Ipni, or Hypnus, (Herod. VII. 190.

Strab. IX. p. 443.) which in modern maps are called <sup>Ipni vel Hypnus</sup> scopuli.

*Ipnous*, to the north of *Hagios Demetrios*.

The southern promontory of Magnesia is now <sup>Magnesium promontorium.</sup> *Hagios Georgios*; it is the Magnesium promontorium of Herodotus. (VII. 193.) Beyond this the coast stretches in a south-westerly direction to the entrance of the Pagasæan bay or gulf of *Volo*. The promontory which closes this bay on the Magnesian side was named *Æantium*, (Plin. IV. 9. Ptol. p. 82.) it is now known as Cape *Trikeri* or *Volo*. The <sup>Æantium promontorium.</sup> high mountain, of which it forms the termination, is the mons *Tisæus* of antiquity.

Τισαίην εὐκηλοι ὑπὲρ δολιχὴν θέον ἄκρην.

Tisæus  
mons.

APOLL. ARGON. I. 568.

According to Valerius Flaccus it was dedicated to Diana:

Jamque petis summas æquatum Pelion ornos

Templaque Tisææ mergunt obliqua Dianæ.

II. 6.



On this lofty rock Philip the son of Demetrius caused watch-fires to be lighted, in order to apprise his troops of any attack which might be made by Attalus and the Romans, whose fleet was off the coast. (Liv. XXVIII. 5. Polyb. X. 42, 8. Appian. B. Mithrid. c. 35.)

Zelasium  
promontorium.

Zelasium is another promontory, noticed by Livy, on the Magnesian coast above Demetrias. (XXXI. 46.) The historian says it belonged to a tract of country called Isthmia, meaning probably the peninsula of which *Cape Trikeri* is one of the extreme points; in which case the Zelasium promontorium would be that lying opposite to the isle of *Trikeri*, the Cicynethus insula of the ancients. (Scyl. Peripl. p. 25.)

Cicynethos  
insula et  
urbs.

Artemidorus (ap. Strab. IX. p. 436.) places this island, which contained a town of the same name, in the Pagasæan bay. (Mel. II. 7. Plin. IV. 12.) Within the gulf, and on the eastern coast, we find Olizon, ascribed by Homer to Philoctetes in a passage already referred to. (Cf. Scyl. Peripl. p. 25. Strab. IX. p. 436. Eustath. ad Iliad. p. 704. et 705. Steph. Byz. v. Ὀλιζών, Plin. IV. 9.)

Olizon.

Scylax states that its port was called Isæ, a name which it still retains. (Peripl. p. 25.) The ruins of Olizon probably exist near the modern town of *Argalasti*.

Beyond was Spalathra. (Scyl. p. 25. Steph. Byz. v.

Coracæ. Σπαλέθρα, Plin. IV. 9.) Coracæ is noticed only by

Methone. Scylax, p. 25.) Methone is alluded to by Homer in the catalogue of the ships as belonging to Philoctetes. (Cf. Strab. IX. p. 436. Scyl. p. 25. Plin. IV.

9. Steph. Byz. v. Μεθώνη.) Thaumacia, which must not be confounded with the Thaumaci of Phthia, formed also part of the dominions of Philoctetes. (Hom. II. loc. cit. Cf. Strab. IX. p. 436. Eustath.

Thaumacia.

Il. p. 704. et 729. Steph. Byz. v. *Θαυμακία*, Plin. IV. 9.)

The position of Magnesia, which was conquered <sup>Magnesia.</sup> by Philip the son of Amyntas, (Demosth. Olynth. I. p. 13.) is uncertain. (Cf. Steph. Byz. v. *Μαγνησία*.)

Budea was another town of Magnesia, according <sup>Budea vel Budeum.</sup> to the Scholiast of Lycophron. (v. 358. Cf. Steph. Byz. v. *Βουδεία*.)

Ἡ πολλὰ δὲ Βούδειαν Αἰθυσίαν κόρην  
Ἄραγον αὐδάξασα.

It is probably the Budeum of Homer. (Il. II. 570.)

Βλήτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,  
Τῖδς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγυῆς,  
Ὅς ῥ' ἐν Βουδαίῳ εὐναιομένῳ ἦνασσε—

Nelia, whose inhabitants were removed by Deme- <sup>Nelia.</sup>trius Poliorcetes to the neighbouring city of Demetrias, is placed by Strabo on the shores of the Pagasæan bay. (IX. p. 436.) In the same direction was Ormenium, an ancient city, noticed by Homer in <sup>Orme-  
nium.</sup> the catalogue of ships as belonging to Eurypylus :

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κῆρην Ὑπέρειαν,  
Οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα,  
Τῶν ἥρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός.

Il. B. 734.

According to Demetrius of Scepsis it was the birth-place of Phoenix, the preceptor of Achilles. (Strab. IX. p. 438. Eustath. Il. p. 762.)

Strabo affirms that in his time it was called Orminium; and that it contributed, with many of the neighbouring towns, to the rise and prosperity of the city of Demetrias, from which it was distant only twenty-seven stadia. (IX. p. 438. Eustath. Il. loc. cit. Cf. Apollod. II. 7, 7. Plin. IV. 9.) In Diodorus Siculus it is said that Cassander had wished to

remove the inhabitants of Orchomenus and Dium to Thebes of Phthia, but was prevented by the arrival of Demetrius Poliorcetes. As there was no Thessalian city named Orchomenus, it is very likely that we ought to read Ormenium in the passage here referred to. (XVIII. 790.) Mr. Dodwell observed near *Volo* the ruins of an ancient town on the site named *Goritsa*. "Having ascended a short way up the hill," says this traveller, "the foundations of a gate, with a tower on each side of it, are visible. The highest point of the acropolis rises from the sea, the other extremity descends to Pelion, of which it is a projection or branch." Mr. Dodwell adds, "there can be little doubt that these are the remains of the ancient *Iolkos*." But if Strabo is correct in estimating the distance between Iolkos and Demetrias at seven stadia, the former cannot be *Goritsa*; and therefore it more probably represents Ormenium, which was twenty-seven stadia from Demetrias. (Strab. loc. cit.)

Dium.

Dium, named by Diodorus in the passage above cited, was apparently in this vicinity. Stephanus acknowledges a Thessalian town of that name. (v. Διον.)

Iolkos.

Iolkos was a city of great antiquity, and celebrated in the heroic age as the birthplace of Jason and his ancestors.

Εὗτ' ἀν αἰπεινῶν ἀπὸ  
σταθμῶν ἐς εὐδύελον  
χθόνα μόλῃ κλειτᾶς Ἰωλκοῦ  
Ξεῖνος, αἶτ' ὦν ἀστός.

† See Wesseling's note, and Heyne on Apollodorus, ad loc cit.

‡ Travels, t. II. p. 90.

..... Πελίας μὲν ἐν εὐρυχόρῳ Ἰαολκῶ

Ναῖε πολυῤῥηνος.

OD. Δ. 255.

Βοίβην, καὶ Γλαφυράς, καὶ εὐκτιμένην Ἰαωλκόν.

IL. B. 712.

It was situated at the foot of mount Pelion, according to Pindar :

Παλίου δὲ παρ ποδὶ λα-

τρεῖαν Ἰαωλκόν,

Πολεμίας χερὶ προστραπῶν,

Πηλεὺς παρέδωκεν Αἰμόνεσσιν. NEM. IV. 87.

and near the small river Anaurus, in which Jason is Anaurus fl. said to have lost his sandal :

Δηρὸν δ' οὐ μετέπειτα τήν κατὰ βάξιν Ἰήσαν

Χειμερίοιο ῥέεθρα κιὼν διὰ ποσσὶν Ἀναύρου

Ἄλλο μὲν ἐξεσαώσεν ὑπ' ἰλύος, ἄλλο δ' ἔνερθε,

Κάλλιπεν αὐθι πέδιλον ἐνισχόμενον προχοῇσιν.

APOLL. ARGON. I. 48.

Simonides, speaking of Meleager, says,

Ὅς δουρὶ πάντα νίκασε νέους

δινάεντα βαλὼν Ἀναυρον ὑπὲρ,

πολυβότρυος ἐξ Ἰωλκοῦ.

AP. ATHEN. IV. 21.

(Cf. Apollod. I. 9. 15. Strab. IX. p. 436.) Strabo affirms that civil dissensions and tyrannical government hastened the downfall of Iolcos, which was once a powerful city ; but its ruin was finally completed by the foundation of Demetrias in its immediate vicinity. In his time the town no longer existed, but the neighbouring shore still retained the name of Iolcos. (IX. p. 436. Cf. Liv. XLIII. 12. Scyl. p. 25. Steph. Byz. v. Ἰωλκός, Plin. IV. 9.)

Mount Pelion, whose principal summit rises behind Iolcos and Ormenium, forms a chain of some extent, from the south-eastern extremity of the lake Bœbeis, where it unites with one of the ramifica-  
Pelion  
mons.

tions of Ossa, to the extreme promontory of Magnesia. (Strab. IX. p. 443. Herod. VII. 129.)

Homer alludes to this mountain as the ancient abode of the Centaurs, who were ejected by the Lapithæ.

Ἡματι τῷ, ὅτε φῆρας ἐτίσατο λαχνηέντας  
Τοὺς δ' ἐκ Πηλίου ᾤσε, καὶ Αἰθίκεσσι πέλασσαν.

IL. B. 743.

Ἴπποισι Μαγνη-  
τίδεσσιν ἐμὶ γυνύτ' ἐν Πα-  
λίου σφυροῖς. Ἐκ δ' ἐγένοντο στρατὸς  
Θαυμαστός— PIND. PYTH. II. 83.

It was however more especially the haunt of Chiron, whose cave, as Dicæarchus relates, occupied the highest point of the mountain. (Mont. Pel. Descript. Frag. p. 29.)

Πηλιάδα μελίνην, τὴν πατρὶ φίλῃ πόρε Χείρων  
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν. IL. Π. 143.

Talis et ipse jubam cervice effundit equina  
Conjugis adventu pernix Saturnus, et altum  
Pelion hinnitu fugiens implevit acuto.

GEORG. III. 92.

Βάσσαισί τ' ἄρχειν Παλίου  
Φῆρ' ἀγρότερον,  
Νέον ἔχοντ' ἀνδρῶν φίλον.

PIND. PYTH. III. 7.

In a fragment of Dicæarchus, which has been preserved to us, we have a detailed description of Pelion, and its botanical productions, which appear to have been very numerous, both as to forest trees and plants of various kinds. According to the same writer, it gave rise to two rivulets named Crausindon and Brychon; the source of the former was towards its base, while the latter, after passing what

Crausindon fl.  
Brychon fl.

he terms the Pelian wood, discharged its waters into the sea. Ennius also speaks of the Pelian forest. <sup>Pelium nemus.</sup>  
(ap. Cic. Rhet. ad Herenn. II.)

Utinam ne in nemore Pelio securibus  
Cæsa cecidisset abiegna ad terram trabes.

Quorum post abitum, princeps e vertice Pelii  
Advenit Chiron portans silvestria dona.

CATULL. CARM. LXIII. 278.

Pelion Hæmonizæ mons est obversus in Austros;  
Summa virent pinu; cetera quercus habet.

OVID. FAST. V. 381.

On the most elevated part of the mountain was a temple dedicated to Jupiter Actæus; to which a troop of the noblest youths of the city of Demetrias ascended every year by appointment of the priest; and such was the cold experienced on the summit, that they wore the thickest woollen fleeces to protect themselves from the inclemency of the weather. (Dicæarch. p. 29.) It is with propriety therefore that Pindar applies to Pelion the epithet of stormy:

Τὸν δ' χατᾶς ἀνεμο-  
σφαράγαν ἐκ Παλίου κόλ-  
πων ποτὲ Λατοῖδας

“Ἀρκας”,—

PYTH. IX. 6.

Pagasæ, the port of Iolcos, and afterwards of Pagasæ. Pheræ, was remarkable in Grecian story as being the harbour from whence the ship Argo set sail on her distant voyage. It was indeed asserted by some that it derived its name from the construction of that famous vessel; but Strabo is of opinion that it rather owed its appellation to the numerous springs which were found in its vicinity. (IX. p. 436. Cf. Schol. Apoll. Rh. I. 237.)

..... ἔνθα περ ἄκται

Κλείονται Παγασαὶ Μαγνήτιδες—

Namque ferunt olim Pagasæ navalibus Argo  
Egressam longe Phasidos isse viam.

PROPERT. I. 20, 17.

Jamque fretum Minyæ Pagasæa puppe secabant.

OID. METAM. VII. 1.

Ut Pagasæa ratis peteret cum Phasidos undas—

LUCAN. II. 715.

It was taken by Philip the son of Amyntas after the defeat of Onomarchus and Lycophron. (Demosth. Olynth. I. p. 13. Diod. Sic. XVI. 526.) Apollo was the tutelary deity of the place.

Κλῦθι ἀναξ, Παγασάς τε, πόλιν τ' Αἰσωνίδα ναίων.

APOLL. ARGON. I. 411.

(Cf. Schol. ad Argon. I. 237.) Hermippus, a comic poet, cited by Athenæus, (I. 49.) says of this town,

αἱ Παγασαὶ δούλους καὶ στιγματίας παρέχουσι.

(Cf. Scyl. p. 25. Plin. IV. 9. Pomp. Mel. II. 3.) Its site is nearly occupied by the present castle of *Volo*.\*

Pagaseticus sinus.

Pagasæ gave its name to the extensive gulf on whose shores it was situated; and which we find variously designated, as Pagaseticus sinus, (Scyl. p. 25. Strab. IX. p. 438.) or Pagasites, (Demosth. Phil. Epist. 159.) Pagasæus, (Pomp. Mel. II. 3.) and Pagasicus. (Plin. IV. 9.) In modern geography it is called the gulf of *Volo*.

Demetrias.

Demetrias, which owed its name and origin to Demetrius Poliorcetes about 290 years B. C., derived, as Strabo reports, its population in the first instance from the neighbouring towns of Nelia, Pagasæ, Or-

\* Gell's Itinerary of Greece, p. 260.

menium, Rhizus, Sepias, Olizon, Bœbe, and Iolcos, all of which were finally included within its territory. (IX. p. 436. Plut. Vit. Demetr.) It soon became one of the most flourishing towns of Thessaly; and in a military point of view was allowed to rank among the principal fortresses of Greece. It was in fact most advantageously placed for defending the approaches to the defile of Tempe, as well on the side of the plains as on that of the mountains. (Strab. IX. p. 436.) Its maritime situation also, both from its proximity to the island of Eubœa, Attica, the Peloponnesus, the Cyclades, and the opposite shores of Asia, rendered it a most important acquisition to the sovereigns of Macedonia. Hence Philip the son of Demetrius is said to have termed it one of the chains of Greece. (Polyb. XVII. 11. Liv. XXXII. 37. XXVIII. 5.) After the battle of Cynoscephalæ it became the principal town of the Magnesians republic, and the seat of government. It was surprised by a party of Ætolians, under pretence of bringing back Eurylochus, one of its chief citizens, who had been exiled, (Liv. XXXV. 34.) and not long after, Antiochus their ally made his entry into the city. (XXXV. 43.) On the retreat, however, of that monarch, Demetrius surrendered to the army of Philip, (XXXVI. 33.) and remained attached to the house of Macedon, until it fell under the subjection of the Romans after the fatal battle of Pydna. (XLIV. 13.) According to Dicæarchus, Demetrius was twenty stadia by land from the foot of Pelion, but only seven by sea. (Mont. Pel. Descript. p. 27. Cf. Strab. IX. p. 438.) We may observe, that Scylax takes no notice of this place; which is an evident proof that he wrote before its existence. Strabo



informs us, that though it had lost much of its former splendour, Demetrias was still the most considerable town of this portion of Thessaly. (IX. p. 436. Steph. Byz. v. *Δημητριάς*, Plin. IV. 9. Hierocl. p. 642.) Mr. Dodwell, describing the remains of this celebrated city, says, "It is spread over a considerable portion of the plain; but the only ruins that have in some degree resisted the injuries of time are a stadium and an hippodrome, which are contiguous to each other, and seem to have been composed of banks and earth. The other remains consist of masses, of which the original destination cannot be known<sup>b</sup>." Sir W. Gell has these memoranda: "Pass the ruins of a gate, and the walls of an ancient city. Many other ruins mark the site of a large place—Demetrias<sup>c</sup>."

**Amphanæ.** Amphanæ, or Amphanæum, which Scylax places in the vicinity of Pagasæ, (p. 25.) is also acknowledged by Stephanus Byz. (v. *Ἀμφαναί*.)

**Æsonia.** Æson, or Æsonia, is said to have been a town of Magnesia by the Scholiast of Apollonius. (Argon. I. 411.)

Κλύθι ἄναξ, Παγασάς τε, πόλιν τ' Αἰσωνίδα ναίων,  
ἡμετέροιο τοκῆος ἐπώνυμον—

(Cf. Steph. Byz. et Etym. M. v. *Αἰξωνία* et *Αἰσων*.)

**Palauthrus.** Palauthrus and Euryampus are also ascribed to Magnesia by the Scholiast of Lycophron. (v. 899.)

**Euryampus.**

Τόν τ' ἐκ Παλαύθρου ἐκγονον Τενθρηδόνοσ,  
Ἀμφρυσσίων σκηπτούχον Εὐρυαμπίαν.

(Cf. Steph. Byz. v. *Εὐρύαμπος*.)

**Thorax.** Also Thorax, according to Steph. Byz. (v. *Θώραξ*.)

<sup>b</sup> Travels, t. II. p. 87.

<sup>c</sup> Itinerary of Greece, p. 260.

## MALIENSES.

The Melians, οἱ Μηλιεῖς, as they are called by Attic writers, or Malians, Μαλιεῖς, according to the Doric form, which was doubtless their own dialect<sup>d</sup>, were the most southern tribe belonging to Thessaly. They occupied principally the shores of the gulf to which they communicated their name, extending as far as the narrowest part of the straits of Thermopylæ, and to the valley of the Sperchius, a little above its entrance into the sea. (Herod. VII. 198.)

..... Μηλιᾶ τε κόλπον, οὗ

Σπερχιδὸς ἄρδαι πεδίον εὐμενὶ ποτῶ.

ÆSCH. PERS. 492.

They are admitted by Æschines, Pausanias, and Harpocration, in their lists of the Amphictyonic states<sup>e</sup>, which was naturally to be expected, as this celebrated assembly had always been held in their country. The Melians offered earth and water to Xerxes in token of submission. (VII. 132.) According to Diodorus they took part in the Lamiac war. (XXIII. 633.)

Herodotus says their country is chiefly flat: in some parts the plains are extensive, in others, narrow, being confined on one side by the Melian gulf, and towards the land by the lofty and inaccessible mountains of Trachinia. (VII. 198. Strab. IX. p. 429. et 433. Liv. XLII. 40. Cf. Steph. Byz. v. Μαλιεύς et Μηλος.)

The Meliac gulf is noticed by several writers of antiquity; such as Herodotus, IV. 33. Thuc. III. <sup>Maliacus</sup> <sup>sinus idem</sup> <sup>et Æni-</sup> <sup>num sinus.</sup>

<sup>d</sup> Scylax seems to make a distinction between the Μηλιεῖς and Μαλιεῖς, which is to be found in no other author. I entirely agree with Palmerius

in considering the whole passage to be corrupt, and probably by a later author. Vid. Not. ad Scyl. p. 32.

<sup>e</sup> See p. 345.

96. Scyl. p. 24. Scymn. Ch. 601. Strab. IX. p. 432. It now takes its name from the neighbouring city of *Zeitoun*. It should be observed that Livy, who often terms it the *Maliacus sinus*, (XXVII. 30. XXXI. 46.) elsewhere uses the appellation of *Ænianum sinus*, (XXVIII. 5, 6.) which he has borrowed from Polybius. (X. 42, 5. Steph. Byz. v. *Αινία*.)

**Paralii.** Thucydides divides the Melians into three different tribes, which he names *Paralii*, *Hierenses*, and *Trachinii*. The first of these, as their name indicates, must have occupied the coast from the vicinity of Larissa Cremaste in Phthia, to the mouth of the Sperchius.

**Echinus.** Scymnus of Chios (v. 602.) calls them *Enalii*, and ascribes to them *Echinus*, founded, as he asserts, by Echion, who was sprung from the dragon's teeth<sup>f</sup>. Rhianus also denominates it the city of Echion<sup>g</sup>, (Steph. Byz. v. *Ἐχῖνος*,) and Lucan probably alludes to it in the following passage,

Atque olim Larissa potens: ubi nobile quondam  
Nunc super Argos arant; veteres ubi fabula Thebas  
Monstrat Echionias— VI. 355.

When Demosthenes states that this town was taken from the Thebans by Philip of Macedon, he must be understood to speak of the inhabitants of Thebes in Phthiotis. (Phil. III. p. 120.) *Echinus* afterwards fell into the hands of the *Ætolians*, but was taken from them by Philip the son of Deme-

<sup>f</sup> For *Ἐχῖνος ὃ πόλις ἐστὶ τοῦ Σπαρτοῦ κτίσις*  
*Ἐχῖνος καὶ ἐναλίων ἔλλαται πόλεις*,  
I read, *Ἐχῖνος πόλις ἐστὶ τοῦ Σπαρτοῦ κτίσις*  
*Ἐχῖνος, &c.*

<sup>g</sup> It is evident that in Stephanus Byz. there is an omission, which might be supplied in this way: *Ἐχῖνος πόλις Ἀκαρνανίας*  
*Ἐχῖνου κτίσμα, ἐστὶ δὲ ἄλλη Θεσσα-*  
*λίας, Ριανὸς Ἐχῖνος ἄστυ ταύτην εἶπεν.*

trius, after a siege of some duration. (Polyb. IX. 41. XVII. 3, 12. Liv. XXXII. 33.) Strabo says it was only twenty stadia distant from Larissa Cremaste, and one hundred from Phalara, which was near the mouth of the Sperchius. (IX. p. 435. Plin. IV. 7.) "The present village, which still retains "the name of *Echinou*, stands upon the ruins of "the ancient town, on the side of a hill that is "crowned by the Acropolis. It appears from its "situation, as well as its works, to have been a "place of great strength. In some parts it has been "fortified by triple walls. Opposite the Acropolis, "at the distance of a few hundred paces, is a hill, "where there are some ruins and foundations of "large blocks, probably a temple<sup>h</sup>."

Proana, ascribed by Stephanus to the Melians, but <sup>Proana.</sup> which he seems to confound with Proerna, (v. *Πρό-ανα* et *Πρόαρνα*), was certainly situated on this coast, and in the vicinity of Pteleum, as we learn from Diodorus Siculus that it was freed, together with the latter town, by Demetrius Poliorcetes<sup>i</sup>. (XVIII. 790.)

Phalara, according to Strabo, was twenty stadia <sup>Phalara.</sup> from the mouth of the Sperchius. (IX. p. 435.) Livy says it was on the Melian gulf, and, from its excellent and commodious haven, had formerly been a place of considerable importance. Here Philip received ambassadors from Ptolemy, king of Egypt, the Rhodians, and Athenians, for the purpose of putting an end to the war in which he was then engaged

<sup>h</sup> Dodwell, t. II. p. 80. Gell's Itinerary, p. 249.

<sup>i</sup> A very rare medal belonging to Proana is thus described

by Sestini, *Autonomus unicus in Mus. R. Bas. Equus dimidiatus saliens*) ( <sup>ΠΡ</sup> <sup>OA</sup> AR. Monet. Vet. p. 41. c. 2.

with the Ætolians. (Liv. XXVII. 30. Polyb. XX. 10, 16. Steph. Byz. v. Φάλαρα.) Mr. Dodwell conceives that the small port of *Stilidi*, where there are some ruins, represents Phalara<sup>k</sup>.

**Anticyra.** At the mouth of the Sperchius was Anticyra, as Herodotus informs us, (VII. 198. and 213.) and also Strabo. (IX. p. 428.) It was said to produce the genuine hellebore, so much recommended by ancient physicians as a cure for insanity. (Steph. Byz. v. Ἀντίκυρα.)

**Sperchius fl.** The Sperchius, now *Hellada*, flowed from mount Tymphrestus, a lofty range forming part of the chain of Pindus, in the country of the Ænians. (Strab. IX. p. 433.) Homer frequently mentions this river as belonging to the territory of Achilles, around the Melian gulf<sup>l</sup>.

Τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,  
Τίδς Σπερχεῖοιο, διΐπετέος ποταμοῖο·  
Τὸν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδῶρη,  
Σπερχεῖῳ ἀκάμαντι, γυνὴ θεῶν εὐνηθεῖσα· IL. II. 174.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·  
Στάς ἀπάνευθε κυρῆς ξανθὴν ἀπεκείρατο χαίτην,  
Τὴν βα Σπερχεῖῳ ποταμῷ τρέφε τηλεθόωσαν.  
IL. Ψ. 142.

The tragic poets likewise allude to it.

. . . . Μηλιά τε κόλπον, οὐ  
Σπερχεῖος ἄρδει πεδίον εὐμνεῖ ποτῶ.  
ÆSCH. PERS. 402.

Ὅς νιν ποντοπόρῳ  
δούρατι, πλήθει πολλῶν μηνῶν,  
πατρῶαν ἄγει πρὸς αὐλῶν

<sup>k</sup> T. II. p. 94.

<sup>l</sup> Sir W. Gell remarks that the great addition of alluvial soil, and the frequent change of

the bed and mouth of the Sperchius, renders the position of this place very uncertain. Itinerary, p. 246.

Μηλιάδων νυμφᾶν,  
 Σπερχειοῦ τε παρ' ὄχθαις, ἵν'  
 ὁ χάλκασπις ἀνὴρ θεοῖς  
 πλάθει πᾶσιν, θείῳ πυρὶ παμφαῆς.

SOPH. PHILOCT. 722.

(Cf. Herod. VII. 198. et 128. Strab. IX. p. 433.  
 Scyl. Peripl. p. 24.)

Rura mihi et rigui placeant in vallibus amnes;  
 Flumina amem silvasque inglorius. O, ubi campi,  
 Spercheosque, et virginibus bacchata Lacænis  
 Tägeta!

GEORG. II. 485.

..... ferit amne citato

Maliacas Spercheos aquas. LUCAN. VI. 366.

The Hierenses (Ἱερῆς) of Thucydides (III. 92.) *Irus*.  
 were probably the inhabitants of a city named *Irus*,  
 noticed by Lycophron, (v. 903.)

Ποθοῦντες, οἱ δ' Ἐχῖνον οἱ δὲ Τίταρον  
 Ἱρόν τε, καὶ Τρηχῖνα—

Stephanus Byz. says it belonged to the Melians. (v.  
 Ἱρα et Ἱρος.)

Callimachus may be thought to refer to it, when  
 speaking of the Hyperborean offerings sent to Do-  
 dona, and thence to the Melian gulf.

..... Δαωδώνηθε Πελασγοὶ  
 Τηλόθεν ἐκβαίνοντα πολὺ πρῶτιστα δέχονται  
 Γηλεχέες, θεράποντες ἀσιγήτοιο λέβητος  
 Δεύτερον Ἱερὸν ἄστυ καὶ οὖρεα Μηλίδος αἶψ'  
 ἔρχονται.

HYMN. IN DEL.

(Cf. Herod. IV. 33.) The position of this town re-  
 mains unknown.

Lamia, one of the most considerable of the Me-  
 lian cities, was situated, as Strabo reports, about  
 thirty stadia from the Sperchius. (IX. p. 433.) It  
 is celebrated in history as the principal scene of the

war which was carried on between the Macedonians, under Antipater, and the Athenians with other confederate Greeks, commanded by Leosthenes; from which circumstance it is generally known by the name of the Lamiac war. Antipater, having been defeated in the first instance, retired to Lamia, where he was besieged by the allies; but he afterwards contrived to escape from thence, and retire to the north of Thessaly. (Diod. Sic. XVIII. 632. et seq. Strab. IX. p. 434.)

Livy reports that Philip, the son of Demetrius, twice defeated the Ætolians, supported by Attalus and some Roman troops, near this place. (XXVII. 30.) Antiochus was afterwards received there with acclamations. (XXXV. 43.) The town was subsequently retaken by the Romans. (XXXVII. 5. Polyb. Excerpt. XX. 11, 12. Steph. Byz. v. Λαμία. Plin. IV. 7.)

Dr. Holland says, "there is very little doubt that the site of *Zeitoun* corresponds with that of the ancient Lamia. Livy describes the difficulty experienced by the Macedonians in mining the rock, which was siliceous: such is also the rock of *Zeitoun*<sup>m</sup>." Mr. Dodwell observes, that the Acropolis is visible above the town, and that the lower part of the wall is ancient, and regularly constructed<sup>n</sup>.

**Achelous fl.** Strabo mentions a stream named Achelous, which flowed near Lamia. (IX. p. 434.)

**Ægonea.** In the same vicinity we may place Ægonea, noticed by Lycophron,

<sup>m</sup> T. II. p. 107.

<sup>n</sup> II. p. 78. See also Clarke's Travels, P. II. p. 250. Gell's Itin. p. 247. The coins of this

city exhibit the epigraphs ΛΑ. and ΛΑΜΙΕΩΝ. Sestini, Monet. Vet. p. 40. c. 2.

Ὦν οἱ μὲν Αἰγώνειαν ἀθλιοπάτραν  
Ποθοῦντες.

v. 908.

and ascribed by Stephanus Byz. to the Melians. (v. Αἰγώνεια.) Rhianus called it Ægone · this is probably the Econia of Pliny. (IV. 7.)

Ægeleon, taken by Attalus in the Macedonian Ægeleon. war, was near Larissa Cremaste. (XXXI. 46.) The Halcyone of Pliny is unknown. (IV. 7.) There was Halcyone. also a town called Malea, from whence the Melians Malea. probably derived their name. (Steph. Byz. v. Μαλιεύς. Diod. Sic. XVIII. 732.º) Near it was a place called Chenæ, which gave birth to Myson, one of Chenæ. the seven sages. (Diod. Sic. Excerpt. de Virt. et Vit. 235.)

Colacea is said to have been a town of the Me-Colacea. lians, which was destroyed by the Thessalians. (Theopomp. ap. Athen. VI. 65.) On crossing the Sperchius we enter into the Trachinian district, Trachinia. which, as we have already remarked, is included by Thucydides in the Melian territory. It was so named from the town of Trachin or Trechin, known Trachin. to Homer, and assigned by him to Achilles, together with the whole of the Melian country.

Οἱ τ' Ἄλον, οἱ τ' Ἀλόπην, οἱ τε Τρηχίν' ἐνέμοντο.

B. 682.

It was here that Hercules retired, after having committed an involuntary murder, as we learn from Sophocles, who has made it the scene of one of his deepest tragedies.

ἡμεῖς μὲν ἐν Τραχίνι τῷ ἀνάστατοι  
ξίνοι παρ' ἀνδρὶ ναίομεν.

TRACH. 39.

Trachis, so called, according to Herodotus, from

º Cf. Palmer. ad Scyl. p. 34.



the mountainous character of the country, forms the approach to Thermopylæ, on the side of Thessaly. (VII. 176. Cf. Strab. IX. p. 428. Steph. Byz. v. Τράχιν.)

Heraclea  
Trachinia.

Thucydides states, that in the sixth year of the Peloponnesian war, 426 B. C. the Lacedæmonians, at the request of the Trachinians, who were harassed by the mountaineers of Œta, sent a colony into their country. These, jointly with the Trachinians, built a town to which the name of Heraclea was given. (Thuc. III. 92.) distant about sixty stadia from Thermopylæ, and twenty from the sea. Its distance from Trachin was only six stadia. (Strab. IX. p. 428.) The jealousy of the neighbouring Thessalian tribes led them frequently to take up arms against the rising colony, by which its prosperity was so much impaired, that the Lacedæmonians were more than once compelled to send reinforcements to its support. On one occasion the Heracleans were assisted by the Bœotians. (Diod. Sic. XII. 325.)

A sedition having arisen within the city, it was quelled by Eripidas, a Lacedæmonian commander, who made war upon and expelled the Œtæans, who were the constant enemies of the Heracleans. These retired into Bœotia; and at their instigation the Bœotians seized upon Heraclea, and restored the Œtæans and Trachinians, who had also been ejected by the Lacedæmonians. (Thuc. V. 51. Diod. Sic. XIV. 417.) Xenophon reports that the inhabitants of Heraclea were again defeated in a severe engagement with the Œtæans, in consequence of their having been deserted by their allies, the Achæans of Phthia. (Hell. I. 2, 12.) Several years after, the same his-

torian relates, that this city was occupied by Jason of Pheræ, who caused the walls to be pulled down. (Hell. VI. 4, 27.) Heraclea, however, again rose from its ruins, and became a flourishing city under the Ætolians, who sometimes held their general council within its walls. (Pausan. Phoc. 21. Liv. XXVIII. 5.) According to Livy, the city stood in a plain, but the Acropolis was on a hill of very difficult access. After the defeat of Antiochus at Thermopylæ it was besieged by the Roman consul, Acilius Glabrio, who directed his attacks on four points at once: on the side of the Asopus, where is the gymnasium; on that of the river Melas, opposite the temple of Diana; in the direction of the citadel, and of the sea. The country all around was marshy and woody. After a long siege and an obstinate defence, the town was taken by assault; soon after which the citadel surrendered. (Liv. XXXVII. 24. Polyb. X. 42, 4. XX. 9, 1, 11, 2. Ptolem. p. 84. Plin. IV. 7.) Sir W. Gell observed, "the vestiges of the city of Heraclea on a high flat, on the roots of mount Œta. Left of these, on a lofty rock, the citadel of Trachis, of which some of the walls are destroyed by the fall of the rock on which they were placed. Hence the views of the pass of Thermopylæ and the vale of the Sperchius are most magnificent P." Athenæus places in the Trachinian district a people named Cylicranes. (p. 462. Hesych. v. Κυλίκρανον.) Cylicranes.

Twenty stadia beyond the Sperchius is the river Dyras fl.  
Dyras, said to have sprung from the ground in order to assist Hercules when burning on the pile. (Herod.

P Itinerary, p. 241. The coins of Heraclea Trachinia are of uncommon occurrence, HPA-

HPAK. is the usual legend. Sestini, Monet. Vet. p. 40. c. 2.

**Melas fl.** VII. 199. Strab. IX. p. 428.) Twenty stadia further is the river Melas. Five stadia from which is the city of Trachis, where the plain between the sea and mountains is widest. (Herod. VII. 199. Strab. loc. cit. Liv. XXXVII. 24.)

**Asopus fl.** In the mountain enclosing the Trachinian plain is a gorge, through which flows the Asopus. (Herod. VII. 199. Strab. loc. cit. Liv. loc. cit.) South of the

**Phoenix fl.** Asopus is the small river Phoenix, which falls into it. (Herod. loc. cit. Strab. loc. cit.)

**Anthele.** Near the Phoenix the road is so narrow as to be passable only for single chariots; from the Phoenix to Thermopylæ the distance is fifteen stadia. In this interval the village of Anthele is situated, near which the Asopus flows into the sea. Close to this spot is the temple of Ceres Amphictyonia, that of Amphictyon, and the seats of the Amphictyons. (Herod. VII. 200. Strab. VII. p. 428. Pausan. Ach. 24.)

᾽Ω ναύλοχα καὶ πετραῖα  
θερμὰ λουτρὰ, καὶ παγούς  
Οὔτας παραναιετάοντες,  
οἳ τε μέσσαν  
Μηλῖδα παρ' λίμναν,  
χρυσάλακάτου τ' ἀκτὰν κόρας,  
ἐνθ' Ἑλλάνων ἀγοραὶ  
Πυλάτιδες καλέονται. SOPH. TRACH. 633.

**Thermopylæ.**

The word Thermopylæ denotes both the narrowness of the defile, which is there formed by the sea, together with the cliffs of mount Œta, and the vicinity of the warm springs alluded to by the poet in the passage above quoted<sup>1</sup>. “To the west of Ther-

<sup>1</sup> These warm springs are seen to issue principally from two mouths at the foot of the precipices of Œta. They are still called Thermæ. Clarke's Travels, P. II. p. 238.

“mopylæ,” says Herodotus, “is a lofty mountain, so steep as to be inaccessible. To the east are the sea and some marshes. In this defile is a warm spring called Chytri by the inhabitants, where stands an altar dedicated to Hercules. A wall has been constructed by the Phocians to defend the pass against the Thessalians, who came from Thesprotia to take possession of Thessaly, then named Æolis. Near Trachis the defile is not broader than half a plethrum, or fifty feet, but it is narrower still, both before and after Thermopylæ, at the river Phœnix, near Anthele, and at the village of Alpeni.” (Herod. VII. 176.) It was here that Leonidas and his band of heroes withstood the attack of the immense Persian host, and nobly died in defending the pass. (Herod. VII. 210. et seq. Strab. IX. p. 428. Liv. XXXVI. 15.) Mount Cæta, which forms the defile in conjunction <sup>Cæta mons.</sup> with the sea, extends its ramifications westward into the country of the Dorians, and still further, into Ætolia, while to the south it is connected with the mountains of Locris and those of Bœotia. (Liv. XXXVI. 15. Strab. IX. p. 428. Herod. VII. 217.) Its modern name is *Katavothra*. Sophocles represents Jove as thundering on the lofty crags of Cæta.

..... τοῦ κατ' ἄκρον Οἰταῖον νάπος  
Διὸς καταστράπτωντος—

TRACH. 436.

The highest summit, according to Livy, was named Callidromus: it was occupied by Cato with a <sup>Callidromus mons.</sup> body of troops in the battle fought at the pass of Thermopylæ, between the Romans, under Acilius Glabrio, and the army of Antiochus; and owing to this manœuvre, the latter was entirely routed. (Liv. XXXVI. 15. Plin. IV. 7.)

Herodotus describes the path by which the Per-

**Anopæa.** sian army turned the position of the Greeks, as beginning at the Asopus. Its name, as well as that of the mountain, is Anopæa. It leads along this ridge as far as Alponus, the first Locrian town. (VII. 216.<sup>r</sup>)

**Tichius.**  
**Rhoduntia.** On the summit of mount Cæta were two castles, named Tichius and Rhoduntia, which were successfully defended by the Ætolians against the Romans. (Liv. XXXVI. 19. Strab. IX. p. 428. Steph. Byz. v. 'Ροδοῦντία.)

**Cætæi.** The inhabitants of the chain of Cæta, thence named Cætæi, constituted a tribe sufficiently numerous and warlike to prove a serious annoyance to the Lacedæmonian colony of Heraclea. On account of these depredations, their country was on one occasion ravaged and laid under contribution by Agis, king of Sparta. (Thuc. VII. 92. and VIII. 3. Diod. Sic. XIV. 417. Xen. Hell. I. 2, 12.<sup>s</sup>)

**Parasopias.** Strabo ascribes to them Parasopias, a small town which probably stood near the source of the Asopus, and Cæniadæ. (Strab. IX. p. 502. Steph. Byz. v. Οἰνιάδαι.)

### ÆNIANES.

The Ænians or Enienes were a Thessalian tribe, apparently of great antiquity, but of uncertain origin, whose frequent migrations have been alluded to by more than one writer of antiquity, but by none more than Plutarch in his Greek Questions. He states them to have occupied in the first instance the Dotian plain<sup>1</sup>; after which they wandered to the

<sup>1</sup> This path is pointed out in Gell's Itinerary, p. 242.

<sup>2</sup> Coins of the Cætæi. Epigraph. OITA. OITAI—OITAION.

<sup>3</sup> Coins of the Ænians, AINIANON—AINANION. very scarce. Sestini, p. 40.

borders of Epirus; and finally settled in the upper valley of the Sperchius. Their antiquity and importance is attested by the fact of their belonging to the Amphictyonic council. (Pausan. Phoc. c. 8. Harpocrat. v. Ἀμφικτύονες. Cf. Herod. VII. 198. Scyl. p. 24.) At a later period we find them joining other Grecian states against Macedonia in the confederacy which gave rise to the Lamiac war. (Diod. Sic. XVIII. 633.) But in Strabo's time they had nearly disappeared, having been exterminated, as that author reports, by the Ætolians and Athamanes, upon whose territories they bordered. (IX. p. 427. Liv. XXXII. 13.) Their principal town was Hypata, on the river Hypata. Sperchius. Livy mentions it as being in the possession of the Ætolians, and as a place where their national council was frequently convened. (Liv. XXXVI. 14. and 26.) Its women were celebrated for their skill in magic. (Apul. Metam. I. p. 104. Theophr. H. Plant. IX. 2.) Hypata was still a city of note in the time of Hierocles. (p. 642. Ptolem. p. 84. Plin. IV. 8. Steph. Byz. v. Ὑπάτα.)

Its ruins are to be seen on the site called *Castritsa*<sup>u</sup>, near the modern *Patragick*, which represents probably the Neæ Patræ of the Byzantine historians<sup>x</sup>. (Niceph. Gregor. l. IV. p. 67.)

Sperchiæ, as its name implies, was situated near Sperchius. the Sperchius, and was taken and plundered by the Ætolians, together with Macra Come, in the same vicinity, in one of their incursions into Thessaly. (Liv. XXXII. 13.) Homilæ is also placed by Ptolemy, (p. 84.) in this direction.

Mount Tymphrestus, from which the Sperchius

Tymphrestus mons.

<sup>u</sup> Pouqueville, t. IV. p. 73.

<sup>x</sup> Id. t. IV. p. 70.

was said to derive its source, closed the valley of the Ænians to the west, and thus separated them from the Athamanes, and the small district of Aperantia. (Strab. IX. p. 433.)

Κουρατρόφον πάγουρον Ἡδωνῶν πέλας  
Κρύψει, πρὶν ἢ Τυμφρηστὸν αὐγάσαι λέπας.

LYCOPHR. 420.

Καὶ τὸν δυνάστην τοῦ πετραθέντος λύκου  
Ἀποινοδόρου καὶ πάγων Τυμφρηστῶν.

Id. 902.

(Cf. Steph. Byz. v. Τυμφρηστός<sup>γ</sup>.) The modern name of this mountain is according to some authors *Klytxos*, but others call it *Smocovo*<sup>2</sup>.

Having now gone through the whole of Thessaly, with its several divisions, and ascertained the various cities belonging to each, we have yet to mention a few others, named by Stephanus Byz., to which no specific situation can be assigned.

**Æa.** Æa, noticed by Sophocles in one of his plays, which is now lost. (Steph. Byz. v. Αἶα.)

\*Ἔστιν τις Αἶα Θεσσαλῶν παγκληρία.

**Ænus.** Ænus, a town of Thessaly. (Steph. Byz. v. Αἶνος.)

**Alea.** Alea. (Id. v. Ἀλέα.) Aloium, near Tempe. (v. Ἀλώιον.)

**Aloium.** Asbotus, referred to by the poet Euphorion. (ap. Steph. Byz. v. Ἀσβωτος)

Τὸν μὲν ἄρ' ἐκ φλοίσβου Ἀσβάτιοι ἄκα φέροντες

\*Ἴπποι—

**Deipnias.** Deipnias, a small town near Larissa, where Apollo was entertained on his return from Tempe. (Callim. ap. Steph. Byz. v. Δειπνιάς.)

<sup>γ</sup> I take this opportunity of correcting Stephanus in the words Τυμφρηστὸν ἔπος: it should be evidently Τυμφρηστὸν λέπας, quoted from Lycophron in the passage I have referred to above.

\* Gell's Itinerary, p. 247. From Zeitun is seen on the west a lofty peaked summit at a great distance; it seems to be mount Tymphrestus, at the source of the Sperchius.

Δεικνιάς ἐνθὲν μιν δεδείχεται.

The Ethnestæ, a people of Thessaly. (Steph. Byz. <sup>Ethnestæ</sup> <sup>gens.</sup> v. Ἐθνέσται.) Elacatæon, a mountain. (Id. v. Ἑλα- <sup>Elacatæon</sup> <sup>mons.</sup> <sup>Thamia.</sup> <sup>Thamia.</sup> <sup>Byz. v. Θαμία.)</sup> Thegonium (Id. v. Θηγγώνιον.) Co- <sup>Thego-</sup> <sup>nium.</sup> <sup>Corope.</sup> <sup>Cyphus</sup> <sup>urbs.</sup> <sup>Cyphus fl.</sup> rope. (Id. v. Κορώπη.) The town and river of Cyphus. (Id. v. Κύφος.)

Ἐν ᾗ Κυφαίων δύσμορον στρατηλάτην  
Ναύταις συνεκβράσσουσι Βορραῖαι πνόαι.

LYCOPHR. v. 897.

Lapithe, (Steph. Byz. v. Λαπίθη,) perhaps the Lapa-Lapithe thus of Livy. Lytæ, a small place, apparently near Lytæ. Tempe. (Id. v. Λυταί.) Macednum, a spot on mount <sup>Maced-</sup> <sup>num.</sup> Pindus, mentioned by Steph. Byz., (v. Μακεδνόν,) who refers to Herodotus, (I. 56.) but he has misunderstood this author, who uses it as the name of a people, and not of a place. Megara. (Id. v. Μέ- <sup>Megara.</sup> <sup>γαρα.)</sup> Methydrium, according to Philoxenus, cited <sup>Methy-</sup> <sup>drium.</sup> by Steph. Byz. (v. Μεθυδριον.) Minya, which was <sup>Minya</sup> <sup>prius Al-</sup> <sup>monia.</sup> previously called Almonia. (Id. v. Μινύα.) Pliny also speaks of a Thessalian town named Almon. (IV. 8.) Misgomenæ. (Steph. Byz. v. Μισγομεναί.) Oma- <sup>Misgome-</sup> <sup>næ.</sup> <sup>Omarium.</sup> <sup>rium,</sup> a town of Thessaly, where Jupiter and Minerva were especially worshipped. (Theopomp. ap. Steph. Byz. v. Ὀμάριον.) Onthyrium, near Arne. <sup>Onthy-</sup> <sup>rium.</sup> (Rhian. ap. Steph. Byz. v. Ὀνθύριον.) Pelethronium, <sup>Pelethro-</sup> <sup>nium mons.</sup> a mountain: hence the epithet of Pelethronii given to the Lapithæ by Virgil:

Frena Pelethronii Lapithæ gyrosque dedere—

GEORG. III. 115.

Pele. (Steph. Byz. v. Πέλη.) There were two towns <sup>Pele.</sup> of this name, one in the dominions of Eurypylus, the other in those of Achilles. Pierium, a place <sup>Pierium.</sup> where Ramphias, a Spartan officer, conducting rein-



forcements to Brasidas, was stopped in his march by the Thessalians. (Thuc. V. 12.) Symætha, (Theopomp. ap. Steph. Byz. v. Σύμαιθα.) Tilphosæum. (Steph. Byz. v. Τιλφωσσαῖον.) Phorbæ, a city of the Thessalian Achæi. (Id. v. Φορβαί.) Photinæum. (Hecatæus ap. Steph. Byz. v. Φωτίναιον.)

The principal road in Thessaly was that which led from Larissa to Thermopylæ by Pharsalus, Thaumaci, and Lamia. Another route branched off from the same point to Crannon, Pheræ, Demetriæ, and along the shores of the Pagasæan and Melian bays, terminating likewise at Thermopylæ.

The latter appears in the Itinerary of Antoninus under the head of "Iter per loca Maritima in Epirum et Thessaliam et Macedoniam;" but with very few indications of stations and distances.

From Opus, the capital of the Locri Opuntii, they are exhibited as follows :

Ancient names.	Modern names.	Distances in Roman miles.
Opunte		
Demetriade	- - -	XIIII. <sup>a</sup>
Larissa	- - -	XLIIII.
Dio	<i>Standia</i> - -	XXIV.

In the Table Itinerary, the first route, with some variations, is thus indicated :

Thermopylas			
Thapedon <sup>b</sup>	<i>Castritza</i>	- -	
Falera <sup>c</sup>	<i>Pharsali</i>	- -	XXVII.
Crannonia	- - -	-	XXXVIII. <sup>d</sup>
Larissa	- - -	-	XV.

<sup>a</sup> This number is evidently most incorrect; it should be XLIII.

<sup>b</sup> This is probably Hypata.

<sup>c</sup> Pharsalus.

<sup>d</sup> This number is much too considerable; it should probably be XVIII.

From Larissa again there was a road which ran along the Peneus to Gomphi, and from thence crossed the chain of Pindus to Ambracia and Nicopolis; but this has been already noticed in the section relating to Epirus<sup>c</sup>.

The few islands which belong to Thessaly consist of a group lying off the Magnesian coast, in a curved line, stretching in a north-easterly direction towards mount Athos and the isle of Lemnos.

The first of these is Sciathos, which still retains <sup>Sciathos</sup> <sup>insula.</sup> its name. It is situated about four miles to the east of the Magnesian promontory, and is nearly fifteen miles in circuit. (Plin. IV. 12.) This island once possessed a town of some size, which was destroyed by Philip the son of Demetrius, to prevent its falling into the hands of Attalus and the Romans. (Liv. XXXI. 28. et 45. XLIV. 13. Strab. IX. p. 436.) According to Scymnus (Ch. v. 582.) its first settlers were Pelasgi from Thrace, who were succeeded by some Chalcidians from Eubœa. It produced good wine. (Athen. I. 51.)

Φαίνοτο δ' εἰναλίη Σχίαθος, φαίνοντο δ' ἄπωθεν

Πειρεσῖαι—

APOLL. ARGON. I. 583.

The next is Scopelos, now *Scopelo*, noticed by <sup>Scopelos</sup> <sup>insula.</sup> Ptolemy, (p. 84.) with its harbour named Panormus, which still retains the name of *Panormo*. (Cf. <sup>Panormus</sup> <sup>portus.</sup> Hierocl. p. 643.)

Halonnesus, which lies to the north-east of Scopelos, is celebrated in history as having been a subject of contention between Philip the son of Amyntas and the Athenians; on which occasion one of their orators composed an harangue, which is to be found in the works of Demosthenes, and has been

<sup>c</sup> See p. 155.

ascribed by some to that celebrated orator. (Orat. VII. Demosth. p. 75. Strab. IX. p. 436. Steph. Byz. v. Ἀλόησος, Mel. II. 7.) Scopelos is now named *Chelidromi*.

Scandile.

Around it are the small islands of Scandile, now

Gerontia.

*Scangero*. (Plin. IV. 12.) Gerontia, (Plin. loc. cit.)

Solimnia  
insula.

unknown. Solimnia, (Id. loc. cit.) now *Pelagnisi*.

Icos insula.

Icos is probably *Ionia*. (Strab. IX. p. 436.) Livy places it in the vicinity of Scyros. (XXXI. 45.) Scymnus Ch. says it was colonized by some Gnosians of Crete, together with Peparethus. (v. 580.) Steph. Byz. informs us that its history had been written by Phanodemus. (v. Ἰκός, Hesych. v. Ἰκιάδες, Appian. Bell. Civ. V. 7.)

Peparethus  
insula.

Peparethus, now *Piperi*, is the smallest of the islands hitherto enumerated, but perhaps the most celebrated of all. Pliny observes that it was formerly called Evænus, and assigns to it a circuit of nine miles. (IV. 12.) It was colonized by some Cretans, under the command of Staphylus. (Scymn. Ch. 579.)

..... Κρήτες μὲν οἱ

Μετὰ Σταφύλου διαβάντες ἐκ Κνώσσου ποτὲ

Πεπάρηθον, ἐγγὺς κειμένην τ' αὐτῆς Ἴδον

Νῆσον, συνοικίζουσι—

Αἶγαι, Πειρεσίαιτε καὶ ἀγχιάλη Πεπάρηθος.

HOM. HYM. APOLL. 32.

The island produced good wine (Athen. I. 51.) and oil :

..... nitidæque ferax Peparethos olivæ.

OID. METAM. VII.

The town of Peparethus suffered damage from an earthquake during the Peloponnesian war. (Thuc. III. 89.) It was defended by Philip against the

Romans, (Liv. XXVIII. 5.) but was afterwards destroyed. (Id. XXXI. Strab. IX. p. 436. Diod. Sic. XV. 508.) Diocles, who wrote an early history of the origin of Rome, was a native of Peparethus. (Plut. Vit. Romul. Athen. II. 44.)

Scyros, which still retains its name, is a more considerable island than the former. It lies to the south-east of Peparethus, and north-east of Eubœa. Thucydides informs us that its first inhabitants were some Dolopians, who were afterwards expelled by the Athenians. (I. 98. Cf. Nicol. Damasc. ap. Steph. Byz. v. Σκῦρος, Scymn. Ch. v. 576.) It is to this early period that we must assign the adventures of Achilles, and the birth of Neoptolemus. (Strab. IX. p. 437.)

Αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὶς εἴσης  
Ἦγαγον ἐκ Σκύρου μετ' εὐκνήμιδας Ἀχαιούς.

OD. A. 507.

Σκῦρον ἐλαὸν αἰπεῖαν, Ἐνυῆος πτολίεθρον. IL. I. 668.

Here Theseus was said to have terminated his existence by falling down a precipice :

Ὁ Φημίλου παῖς, Σκῦρος ὦ λυγροὺς τάφους  
Κρημνῶν ἔνερθεν αἰγίλιν' ῥοιζομένῶν  
Πάλαι δοκεῖται τὰς ἀταρχύτους ῥιφᾶς—

LYCOPHR. 1324.

Scyros, according to Strabo, was also celebrated for its superior breed of goats, and its quarries of veined marble, which vied with those of Carystus and Synnada. In the geographer's time it was in great request at Rome for public edifices, and other ornamental purposes. (IX. p. 437. Plin. XXXVI. 26.)

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